Arya Samaj Foundation Chennai a

Jol. Of The Oga Institute
Vol. 10 1965

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JOURNAL OF THE
O G A
INSTITUTE

ME X, 6 JANUARY 1965

110532

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HE YOGA INSTITUTE
SANTA CRUZ, INDIA

s : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
ins in August and is Published on the 20th of each month

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.....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance.

The Yoga Institute

Santa Cruz, Bombay-55 AS

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 6 JANUARY 1965

FUTURE OF YOGA*

by SHRI YOGENDRA

PROBLEMS after problems stare in the face of man soon on his birth. For example, the problem of existence or self-preservation. For this purpose, he is riddled with struggle taking various forms as he grows. It is not sufficiently realized that these problems are all interrelated although they may relate to only one thing. In fact, they—although appearing purely physical—relate also to emotional, moral and psychic levels. Therefore isolated solutions affecting only one level through sociological, economic or political formulas fail to solve their issue—the basic problem still remaining unsolved—and thus the problem of man has continued to persist for the millenniums.

From the beginning of human history of civilization and culture, many formulas have been experimented in various parts of the world and in various ages without much success. It is therefore that we still have no solutions to the problems that face a man from his birth to death. It was at one of such stages in the ancient past that a few enlightened persons shifted the *modus operandi* from outward inward to know the true man (*puruṣa*) and his real problems (*vikṛti*). As the search became prolonged and deeper, it was realized that the objective problems—the problems of the flesh—were everchanging and unreal and that the real problem of man was his personality-complex (*citta*). If therefore the man can be disciplined at this level, his problems may get solved by themselves.

* Extract from the inaugural address at the Birla Hall, Bombay.

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It thus came to be recognized from the metaphysical age to this day that, in the case of man, the problems of personality outweighed his problems of the flesh and, if desired transformation could be brought about in his complex of personality to what may be accepted as Norm, the human being can live with freedom, happiness, peace and abiding absoluteness. Some technology like that of Yoga became imminent to serve as a catalytic agent to transform human personality from the abnormal to normal or, to put it the other way, from animal to human.

We are aware how chemistry changes the constituents of a matter into various combinations and can evolve out of the same thing something that is even quite contrary to it. Can a human being's personality be changed from one to another—for a better one? Yoga technology lays emphasis that this is possible. For if a man's ego is 99%, and if something can bring this content down to 2%—as in the case of sages and saints—it may mean a very vital transformation. Accordingly, if his violence, passion, greed and other animal attitudes—hereditary and autoinherited potential-reflexes—to whatever quantum make up his personality, can be reduced from 50% or whatever that be to a minus something, surely as the day, the transformation so brought about will change the man. These transformations are not unknown for such things have happened in the past and even wicked people have become saints. Yoga believes that it is also possible to contain this transformation at a certain Norm fixed by Yoga. So after the human mind is reset through the catalytic medium of Yoga, the human being remains unaffected by what are known as human problems.

Such fundamental and revolutionary technology was held sacred in the past and only a few took advantage of it. What is this scientific process of Yoga? and how the changes come to be effected? It is as simple as a cotton mill wherein by inserting raw cotton at one end, you get a *dhoti* or a *sari* at the other end—when it is finished. Yoga therefore is the greatest human achievement which tries to solve the problems of man from their very root. In Yoga, the problems of flesh are also accepted and Haṭhayoga forms a part of the

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integrated process. Unless both the objective and subjective aspects of man are harmonized as by Yoga, emphasis on any one of them is likely to be unsuccessful as is evident from the solutions offered by the sociologists, scientists, educationists, economists, philosophers and, worst of all, by the politicians.

You may ask: What has happened to Yoga today? Why has it disappeared from the society and why we don't understand it today? For one thing, it can be said that there is nothing so difficult about Yoga why people should have left it alone. It would appear that the subject has remained misunderstood in the absence of scientific evaluation. If we are to think of the future of Yoga, we have to apply our mind not so much to the past as to the present so that such activities may be undertaken right now that will help to promote yoga technology in a truly scientific and practical manner.

It is with this high purpose that The Yoga Institute was founded nearly half a century ago. It is also because of its pioneer activities that Yoga is getting socialized. In its reorientated perspective, the Institute applied Yoga at all levels and has collected as much scientific data as is possible. It has various departments like (i) Research both academic and scientific, (ii) Teachers Training Institute of Yoga, (iii) Psychosomatic Hospital, (iv) Yoga Extension Service, (v) Yoga Education Centres working in many parts of the world, (vi) Publishing and Bookselling for dissemination of yoga knowledge through popular tracts and magazine, (vii) Social Welfare Wing and similar other departments. The Institute stands as a model for what can be done to re-orientate and rehabilitate Yoga and to prove that it is not Yoga that has failed India or the humanity, but it is India and the misguided humanity that has failed Yoga.

If the future of Yoga is to be assured, both the public and the government will have to come forward with liberal aid to promote it. So far much money has been spent but with ineffective results because the true interpretation and scientific approach have been wanting. Yoga has great future as the Head of all Cultures so long as it is not dehumanized—the knowledge of atomic energy to wit.

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HATHAYOGAPRADĪPIKĀ—CH. II

[1]अथ बस्तिः ।
[2]नाभिदघ्नेजले [3]पायौ न्यस्तनालोत्कटासनः ।
[4]आधाराकुंचनं [5]कुर्यात्क्षालनं बस्तिकर्म तत् ॥२६॥

Seated in Utkaṭāsana in navel-deep water with a bamboo tube inserted through the anus, one should contract the area around (?), this cleansing will be the *basti* process.

NOTE : A river or a pond is suitable according to the commentator. The dimension of the bamboo piece is about half an inch in diameter (sufficient to allow the little finger in) and about six inches long (i.e., four-finger breadth for insertion into the anus and two-finger breadth remainder portion to be in water). Utkaṭāsana has been dealt with in *Yoga Physical Education*, pp. 136,137. *Adhāra* is translated as anus by Pancham Sinh. There is another tradition according to the commentator (which is harmful) in which a bamboo piece is not necessary. Apparently, the method of stretching the anus with the third finger is precluded.

Here only the objective requirements have been mentioned. The subjective technique needs personal guidance. In the past what with the natural immunity such indulgence was not so harmful, but sanitation and hygiene require that the water used for basti (enema) is pure. Certain āsanas serve specific purpose and the one most suitable is recommended. Many students used to prepare such bamboo tubes for their use but the same can now be replaced with better appliances.

1. This is missing in P_1 and P_2, while in B_3, the 38th verse below is put here.
2. *Nābhidaghnajale* is the reading of B_1, B_2, P_1, and P_2.
3. *Pānanyasta* is the reading of B_1, and B_2 'while *pāyunyasta* is the reading of B_3.
4. *Kuryādapānād* etc. is the reading of B_3.
5. *Karmavit* is the reading of B_3.

[1]गुल्मप्लीहोदरं [2]वापि [3]वातपित्तकफोद्भवाः ।
[4]बस्तिकर्मप्रभावेन वार्यंते सकलामयाः ॥२७॥

Through the agency of basti, all diseases arising from the three humours (*vāta*, *pitta*, *kapha*) and even enlargement of spleen, and dropsy are prevented.

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NOTE: For a modern treatment of the benefits of Basti refer to *Yoga Personal Hygiene*, Vol. I, pp. 111,123, 127ff. etc. In fact, all diseases attributed to autointoxication (*mala*) could be prevented through yoga enema known some thousands of years ago. The modern enama is in general use but when compared to the area of intestines covered by the former, the latter is partial and less effective. A *via media* has been evolved by The Yoga Institute recommended in the above publication which has been found to have the benefits of both and which is much easy of practice. The benefits attributed to its practice are in no sense exaggerated when it is realized how many diseases owe their origin to autointoxication.

1. *Gulmodaram* is the reading of B_3.
2. *Cāpi* is the reading in B_3, P_1, and P_2.
3. *Vātaplihapittakaphodbhavan* is the reading in B_3.
4. *Kṣiyante* is the reading in P_1 and P_2, while B_3 reads *bādhyānte*.

धात्विंद्रियांतःकरणप्रसादं दद्याच्च कांतिं दहनप्रदीप्तिम् ।
अशेषदोषोपचयं निहन्यादभ्यस्यमानं जलबस्तिकर्म ॥२८॥

Practice of *jalabasti* endows its practitioner poise of the thinking faculty, the senses and the internal secretions and it bestows beauty, and increases appetite and removes accumulation of disorders of the three humours (hormonal and humoral imbalance).

NOTE : The commentator goes into details of the subdivision of the *dhātus*, *antaḥkaraṇa*, *indriyas* etc. Both accumulation and deficiency of the humours is cured according to the commentator. For further details on jala and śuṣka basti, refer to *Gheraṇḍa Saṁhitā* (Lesson 1, part 1, verse 13ff.).

The healthy symptoms or a non-toxic body have been described at the nervous, emotional and mental levels. This is due to the agitated (*malākula*) nerves getting purified (*nāḍīśuddhi*) having the effect expected from tranquilisers. That this self-tranquilizing process exerts remedial affects on homeostatic metabolism, the senses and even the personality of an individual has been evident to the yogins.

1. *Dhivīmdriyāntaḥ* etc. is the reading of B_1, and B_2.
2. *Pramodam* is the reading of B_1 and B_2; except for P_1 all others have two lines for the verse.
3. *Kantidahanam* is the reading of B_3.
4. °*dosopacyannihanyat* etc. in B_1.
5. P_1 has a misprint *nihanyāt dabhyasyamānam*.

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GENESIS OF MODERN YOGA

by ANAND

It is January 1920 in New York. Two impressive looking bearded persons are conversing in one of the expensive flats at 125 Riverside Drive. One of them has come to this strange country to teach a secret doctrine. The other is his Manager. The Manager, Homi Dadina, is perturbed about the financial implications of their stay. "I have only five cents (about twenty naye paise) left. We have to meet bills of over two hundred and sixty-five dollars. I do not know how we can continue here." The other person Shri Yogendrajī—tall and well-built, hardly twenty-one years old—was unmoved when Dadina explained to him the grave situation.

Within minutes the telephone rang. Mr. Hammond, the Engineer of the South African Gold Mines, was urgently requesting the Swami to visit him. Both found themselves shortly afterwards at the home of the "Diamond King" of America. Even though no word was uttered, Hammond surmised some trouble the Indians were experiencing. He called Dadina aside and from enquiry came to know the economic difficulty the newly founded American Yoga Institute was undergoing. Hammond laughed at the nature of the difficulty and passed on a blank cheque to Dadina to maintain The Yoga Institute while in America.

History repeated itself again after 44 years, when The Yoga Institute was nearing its 50 years of existence. Heavy loans had been created in construction of new buildings and repayment of the amount became imperative by the end of the year. Small donations were being collected at that time to meet the liabilities. Sometimes in January 1963, some of the more concerned members approached Shri Yogendrajī and other office-bearers to enquire of the procedure the Institute planned to adopt to meet this heavy burden. Strangely enough reminiscent of the January of 1920, Shri Yogendrajī had no ready plans.

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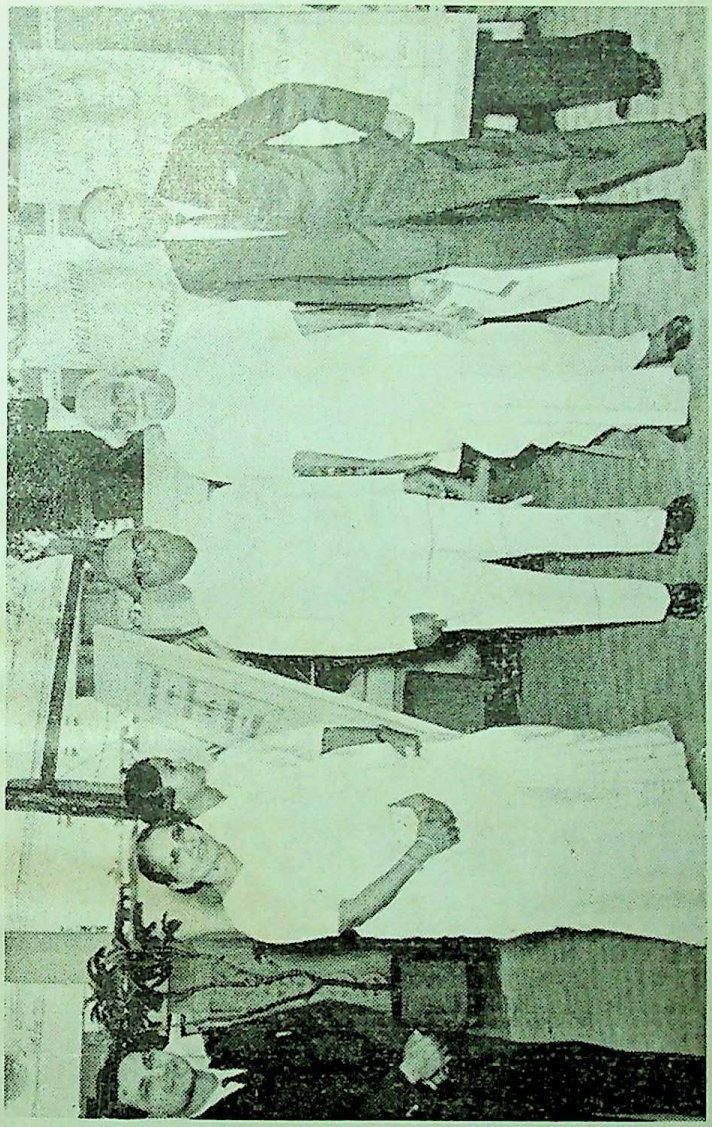

The mobile Yoga Exhibition of posters in the background at the Birla Hall, Bombay. The announcement of inauguration of Golden Jubilee programme of The Yoga Institute was held at this Hall on the 29th November 1964. Standing from right to left are Shri G. S. Poddar, Shri Yogendraji—the Founder-President, Dr. B. P. Divgi—the Mayor of Bombay, Dr. Kishori Shah. Smt. Sita Devi—Secretary of the Institute and Shri M. B. Shah, a member of the Governing Body.

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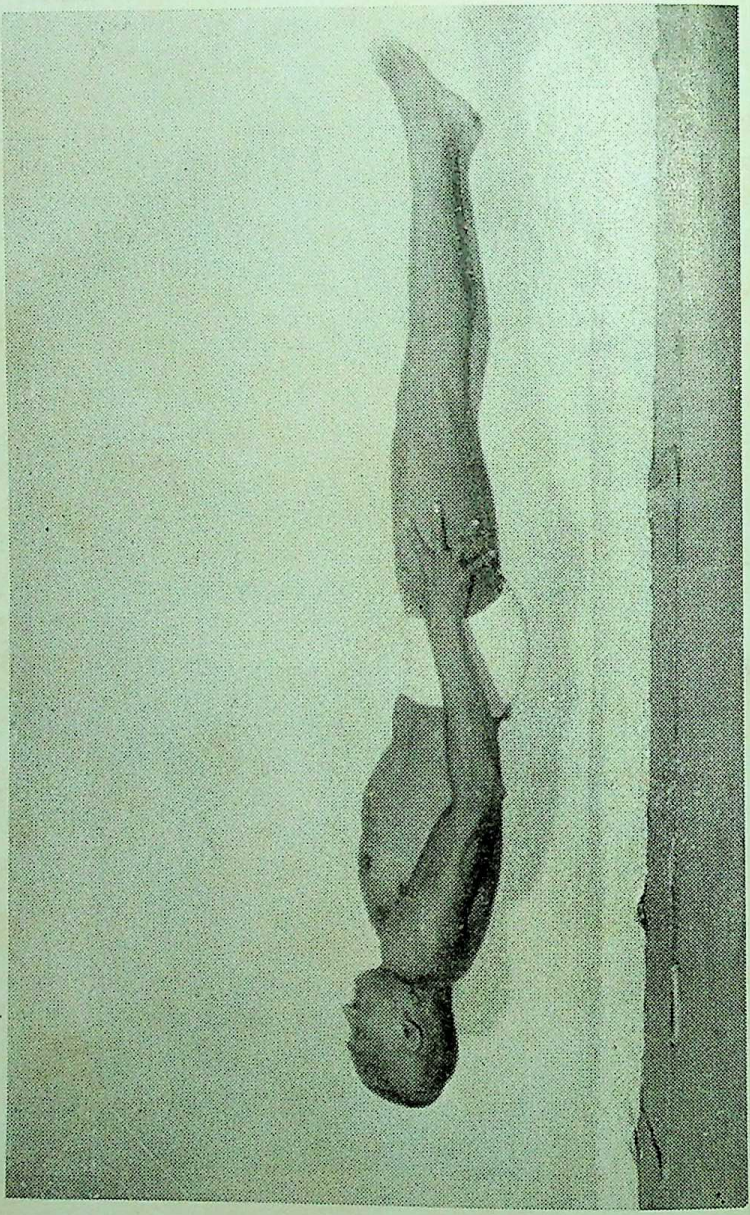
LEVITATION ?



Yogi Vasantrao Jadhav has levitated himself over one and a half feet above the ground. These demonstrations were held at The Yoga Institute when an explanation of this phenomenon was offered by Shri Yogendraji.

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Yogi Vasantrao Jadhav has levitated himself over one and a half feet above the ground. These demonstrations were held at The Yoga Institute when an explanation of this phenomenon was offered by Shri Yogendraji.

And yet strangely enough within the next few months over fifty of the students, patients, members, teachers etc. of The Yoga Institute got busy to collect more funds that were urgently needed. The Mayor of Bombay became the Chairman of a committee appointed for the purpose. And inspite of the fact that the workers were inexperienced persons at collecting funds, that the country was passing through economic crisis, that the Institute had never been good at the unusual propaganda machinery and publicity methods, the donation amounts grew by middle of the year into about fifty thousand rupees. More admirers of the Institute rallied round by then. To quote two such instances, one of the members worked upto midnight of the D-day canvassing advertisements and selling tickets while another telephoned in the early hours of the next day morning to say that he had fulfilled the heavy responsibility of selling off high denomination tickets for the morning function. And lo and behold ! the loan amounts were met by the end of the year as required.

Strange indeed are the ways of Providence ! The Yoga Institute was born when the great yogī Paramahaṁsa Mādhavadāsajī was addressing in 1916 a congregation at Madhava Baug. Not even the founder of The Yoga Institute dreamt that he would be leaving his college studies from that day to join the great master to study Yoga and propagate it later. Again the Institute set itself up in an organised fashion at the residence of Dadabhai Naoroji when neither the host nor the guest, Shri Yogendrajī, had any plans to set up the first organised yogic centre in the country. In fact the latter was on a rare visit to Bombay in connection with his early literary feat in 1917 of translation of Tagore's *Gitangali!*

Likewise the initiative to build a permanent headquarter of the Institute was a New Year surprise—wholly unexpected—which came from a sensitive Life Member who motored thirty miles into rural India where Shri Yogendrajī had moved during 1942-1944. Many eager admirers of the Institute joined hands in selecting and securing a plot of land at Santa Cruz, Bombay. Enrollment of members to

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raise the necessary fund soon added to the initial donation. In due course, one of the present buildings—the first unit—was completed and occupied in 1948 for the permanent use of The Yoga Institute.

The Institute again carved a niche for itself in the temple of fame when it worked for four years in the United States in the midst of strangers, doubting scientists, and acute paucity of funds. But, at every such turn when a milestone in the history of Yoga was crossed the events were not pre-planned. In the famous words of the great Yogi Paramahaṁsa Mādhavadāsajī :—"It is presettled . . ." And thus in keeping with the presettled pattern the Institute began its Golden Jubilee Celebrations with sincere support of a band of workers—so far keeping in the background—who seem to be determined to maintain the unique character of of The Yoga Institute under its wise Founder.

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THE SPIRIT OF SELF-SACRIFICE

by J. M. KAYANDE

It is not possible for all persons to possess the noble quality of self-sacrifice. Even so for different persons and groups, though the task they face be big it is not always that they are able to muster the necessary spirit to sacrifice their selfish ends. There is also a reason why larger groups and Nations lack this necessary socialising virtue. For, to possess altruism in the real sense of the term is to have reached the highest peak of ethical and spiritual development. It also means the subjugation of selfish animal tendencies. A person who is filled with the spirit of altruism is indeed rid of all limitations. When such a feeling of self-sacrifice pervades a Nation, one can truely predict a great future for its people.

Unfortunately, we find in our lives too much of selfishness. The little altruism we display occasionally is indeed not real altruism. For example, a husband ready to sacrifice himself to protect his wife or a mother to protect her offspring is but a form of narrow altruism. Though it is the first step in our progress to altruism we meet here with much calculated selfishness. In essence, a wife and a child are part of our world for the purpose of personal pleasure and enjoyment. No doubt it is a progress from gross selfishness for one's own pleasure quest and agrandizement to a limited sacrifice for others. However, it is only understanding of this subtle distinction between personal narrow good and the larger good of others that the smooth functioning of a community depends. It is then that one gets ready for doing away with narrow selfishness in favour of continuous good and larger interest of the family and community.

This spirit of socialisation is not common to all people. It is necessary for this that individual and family interests merge with that of the larger family—the community. With this the second stage in the direction of altruism and spiritual development is reached. We are indeed more

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indebted to our society than even to our family. It is around this spirit that sociological and political patterns have been woven in ancient India. For example, the feeling that one may sacrifice one's all for one's village community is often met with in the old *panchayata* system.

In the present context of Indian Nation, the urgent need for enlarging one's loyalties to include that of the community and the Nation is indeed very great. It is only when such a spirit is kindled amongst the countrymen that India will be able to survive and make its contribution to the world. For today, the common man has lost the spirit of self-sacrifice, and altruism and has become unusually self-centred.

The next stage in the line of self-sacrifice and altruism is the concept of good of all human beings. This is very difficult unless one has already passed successfully through the earlier stages of limited altruism. The spirit of Internationalism can only grow when strong nationalism and community-living has been fully developed. When such people talk about internationalism without being able to sacrifice their petty personal interests even for national purposes, it looks as if one is jumping to the top of the ladder, skipping earlier steps. Many enthusiasts so placed are today falling into such errors and landing themselves into avoidable predicaments. To practise altruism, one must learn how to shift interest from personal self to family, and from family to community, and from community to nation, and from national to international matters. There are no shortcuts to self-sacrifice but through a rigid process of self-evolution—ethical and spiritual.

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TREATMENT OF ASTHMA

WRITING about the treatment of asthma in the *Practitioner*, May 1935, Dr. J. L. Livingstone makes many interesting observations regarding the value of right breathing exercises for the asthmatics. He states. "The value of breathing exercises is not sufficiently appreciated in the treatment of asthma. It is an extremely valuable form of therapy, and is applicable to most cases. It is something the patient feels he can do for himself and, if he has sufficient perseverance and energy to acquire necessary control of the respiratory muscles, it is no exaggeration to say that fifty per cent will be symptom-free and a further thirty-five per cent will be very much improved.

"The aims of remedial breathing exercises are :—(*a*) to acquire automatic diaphragm breathing at the expense of the thoracic type of breathing ; (*b*) to concentrate on expiration rather than on inspiration especially at the on-set of an attack ; (*c*) to increase the mobility of the chest-wall and to relax the accessory mucles of respiration ; and (*d*) to correct the kyphosis and other deformities commonly found in the chronic asthmatic."

It may be mentioned here that the Asthma Research Council of Great Britain have only of late bethought of recommending certain breathing exercises meeting the above requirements. It is also computed by the Council that unless the patient can acquire expansion of at least $2\frac{1}{2}''$ at the fourth rib and $2''$ at the epigastrium, he should be treated as having not acquired the technique and will therefore, not be much improved. An interesting feature of their finding, however, is that a number of patients report that they are able to abort an attack by doing the simple expiratory exercises at the on-set of wheezing.

These medical findings are nothing new to Yoga or The Yoga Institute. The Haṭhayoga texts refer to elementary *prāṇāyāma* as a part of treatment for asthma. Even at the psychosomatic level—to which category asthma has

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now been placed by medical science—the treatment of this disease (*vyādhi*) has been referred to in the original yoga works. Breathing exercise is only *one* part of the treatment and many other things have to be supplemented in the treatment when asthma is complicated with narrow or dilated heart (cardiac a.), emphysema and fibrosis of the lung and other conditions. The first asthma case on record admitted at The Yoga Institute is dated 1st. February 1919 of a Parsi lady who lived for nearly 40 years after the cure (+1958). Hundreds of cases have since been treated successfully for over 45 years—most of them of refractory nature.

In asthma, as in all other diseases, the yoga emphasis is on the correct diagnosis on which rests the treatment methods. It is the yogin who has to ascertain this from his own stock of knowledge and the subtle references that are made in the texts pointing to a likely common cause which is inherent in the very words Ha Ṭha.

Remarkable case reports of asthma with narrow heart, myocardosis, fibrotic lungs and with similar complications have already been recorded and published by us along with radiograms. Not less than about a hundred cases have very recently passed through our observation and the results irrespective of age, sex and duration of suffering have been in the main all that could be desired.

That of all the breathing exercises known, the yoga methods of breathing are undoubtedly superior in many respects is a fact which has been scientifically established and demonstrated by the author long before. For the laymen, such exercises have been fully described in other publications of the Institute and the methods so illustrated as could be safely followed both by the lay students as well as those suffering from respiratory and other troubles.

S.Y.

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THE MIND OF MAN

(Recent reviews)

THE SELF-HEALING POWERS OF THE MIND, by Morton Hunt in *Family Weekly*.

WHY YOU MAKE YOURSELF SICK—AND WHAT YOU CAN DO ABOUT IT, a report by James C. G. Conniff in *Pageant*.

Mānasī puṣpavāṭikā, by Dr. Mangaladev Sastri in the *Saṁvid*.

BEGINNING with the concept 300 yeais old that 'the Mind can make a hell of heaven', Conniff goes into details in his special report of how the mind is responsible for many of our ills. The American Cancer Society, he notes, has accepted publicly that 'emotional stress can turn a cancer that is responding to treatment into a swift killer.' Amazing as it may seem, he says, your mind can set off anything from a bone infection to paralysis, and then make it worse. It is now accepted that over 80% of the patients who are difficult to diagnose, suffer from psychological disturbances. He lays the blame for much of neglect and suffering in such diseases, at the doors of modern medical practitioners. The argument of these practitioners is that they simply do not have the time to poke around in a patient's mind. They say that with doctor's offices jammed by five times as many patients as thirty years ago, a person is lucky to have his bodily ills taken care of, let the mind cure itself of minor flaws.

Morton Hunt picks up the thread here and believes that the human personality is capable of straightening itself out during maturity. The most valuable and pervasive of all the mind's defences is belief in self and in life. It is the power that enables us to see ourselves realistically and to concentrate on our assets.

It is here that we come close to our ancient wisdom of mental hygiene 'Let my mind be imbued with noble decisions ! '. In fact as Dr. Mangaldev Sastri puts it in his sanskrit poem (mental flower garden) the Indian cares for his

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psychological health by cultivating the otherwise arid mind full of rank vegetation—the Id of Freud—into a beautiful garden abode of peace, by careful attention as to how his mind is getting nurtured at each step. A man who believes in the religion of healthymindedness — the ten positive and ten negative *yamas* and *niyamas* (commandments) of Shri Yogendrajī—will assiduously plant lofty ideals, noble emotions, weed out the afflictions of ignorance, desire etc., leading ultimately to a mirror-like resurfacing of the *citta*.

J. Y.

PIONEER AND PLAGIARISTS

THE very first observation made by Dr. S. Radhakrishnan (now the President of India) during his visit to the Institute (1940) was with regard to the confusion created by various claimants in the field of scientific Yoga . . . We have repeatedly drawn attention of the interested public and the scientists to this unpleasant fact. When the plagiarists pretend to be the pioneers, it is always the good cause that suffers, and no better example could be quoted than the case of this pioneering Institute.

Notwithstanding the historical truth based on documentary evidence, claimants of various types both societies and individuals—involving even a foreign university, the government and mixed political and other interests—have exploited public ignorance and credulity. Even the services of the Press and the popular leaders have been secured to carry on such *unyogic* propaganda.

Besides making the work of this Institute more difficult, this also gives wide currency to many unauthorized ideas and scientific evaluation of yoga technique. While we hold no personal prejudice against any one single society or individual, their malpractice has been very seriously objected to and criticized by us all along.

Yoga, Vol. IV. pp. 141, 142.

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PAST FOUR MONTHS

On an average, over a hundred persons passed daily through the class rooms, lecture hall, reception desk or through the campus of The Yoga Institute, during the last four months. The activities include practical classes, theoretical lectures, treatment, social welfare, research etc.

For example, in September a group of eight persons, two ladies and two trainees from outside Bombay joined the Teacher Training department from out of about fifteen interviewed. These along with those from the May batch organised several activities including a free yoga class for ladies, a social gathering attended by over thirty women, a film show on health and hygiene which was joined by over three hundred persons. One of the recent trainees began a new Yoga Education Centre in Australia.

The Children Wing started by the teacher trainees registers an average attendance of sixty children, while the newly formed Welfare Wing organised a dozen meetings attended at times by over two hundred persons. Civic and community matters including free tuitions, community get-together etc. were arranged. A signboard with a thought for the day has been set up at the Institute.

The plan for a Golden Jubilee programme began with the formation of a fifty-member committee—with the Mayor as chairman—that held eight meetings, collected about Rs.73,000, organised a Poster Exhibition, lecture by the Founder and a cultural show SURDAS at Birla Hall, Bombay with over 900 guests. The Mayor appealed for continued aid and several leading dailies took up the appeal. The details for suitably celebrating the Golden Jubilee were already worked out.

Shri Yogendrajī himself gave twenty public lectures on (*i*) Requisites of a yoga student, (*ii*) Definition of Yoga, (*iii*) Yoga for the Layman, (*iv*) Haṭhayoga, (*v*) Rāja Yoga (*vi*) Karma Yoga, (*vii*) Bhaktiyoga, (*viii*) Future of Yoga, (*ix*) Yoga Teacher, (*x*) Treatment of the physical and the mental, (*xi*) Miracles in Yoga, (*xii*) Yoga and Magic, etc. He spoke at the Rotary on Householders and Yoga and at the Government Teacher Training College on WHAT IS YOGA. Suitable poster exhibitions were arranged on several occasions.

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Important visitors like the Mayor Dr. B. P. Divgi, General K. M. Cariappa, Principal M. Y. Lele of Poddar Medical College, several doctors Vd. B. V. Vatsara, N. D. Malekar, Chudghar, professors from Bombay Labour Institute together with a dozen specialised trainees, a batch of over 35 delegates from Kerala to the Eucharistic Congress, Yoga practitioners like Dr. S. L. Vinekar, Nityachaitanya yati of Psychic and spiritual institute, JanardanYogi from Nagpur Yogabhyasa Mandal, Vasantrao Jadhava from Icchalakaranj, Sri Kulkarni from Gandhi Hospital, Jaipur, Ganesh Dutt Bhramachari Sethumadhav Rao from Gwalior etc., religious leaders like Mudgal Maharaj, of the Jains, Sujatha Nadarajah of Buddhists, Fr. Martin Allavaraj from Belgium, Fr. McKanna from Australia, Fr. Lambert from Kerala, etc., besides important persons like Shri Gurudayal Mullick, Shri K. K. Shah, Shri B. K. Shah, Shri D. M. Culas, Shri M. L. Aggarwal, Welfare Officer Government of India, Shri B. C. Cariappa, Dy. Municipal Commissioner, Shri P. G. Shah, S. Elyalwar of Khadi Dept. Gandhigram, etc. Many foreigners who visited the Institute are Shri N. Sewakram from Ceylon Book House, Rtn. Marfatia from Uganda, Dr. Daya from Tanganika, Mr. Eitmac Erawoe from Occult Science Institute of Ghana, Mr. A. H. Pittalwala from Addis Abba, Miss Dora Holleman from Holland, Drs. Mudreas Lubke and Dagmer Kotscher from West Germany, also Dr. Adolf Hodel from U.K., Mr. and Mrs. Mow from U.S.A. Messrs. Lawrence Peggre, H. Cynoviez, James Roxburg, Gordon Watson, Ruth Skwarek and others.

The staff members were approached by the Saugar University for conducting examination of their degree course; Gwalior College of Physical Education to attend a seminar in connection with establishing a yoga research cell; the Government of Gujarat in preparing courses for refresher classes in physical education and Yoga ; Indian International Centre for listing in Higher Education. Research work was also undertaken on visual aids, certain cardiac and nervous diseases at its clinic; while much literature was published on the occasion of the inaugural function of the Golden Jubilee.

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THE YOGA INSTITUTE Santa Cruz, BOMBAY-55

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INAUGURAL PROGRAMME

To announce 50 years of The Yoga Institute

On the 29th November 1964, The Yoga Institute held a cultural programme at the Birla Hall, to announce the beginning of its Golden Jubilee Programme (calculated from the year 1916 when the Founder received his initiation at the hands of Paramahamsa Mādhavadāsjī which occasion became the starting point of the founding of The Yoga Institute). During the next three years, the Institute intends to carry on the following new activities to celebrate this important event :—

(i) To prepare a mobile Poster Exhibition to be shown in different parts of the country.

(ii) To conduct with the help of the Government of India a survey of all Yoga Centres in the country.

(iii) To publish a learned symposium *Yoga in Modern Life.*

(iv) To establish a pathological and a psychological laboratory to evaluate the yoga practices.

(v) To hold a Seminar of Yoga experts in the country and publish a directory of Yoga Centres.

(vi) To establish respiratory norms for use in India.

(vii) To observe a "Yoga Day" to focus the attention of the intelligentia on the scientific aspects of Yoga.

This day will be an important day in the history of Yoga. Since this will be the first organised institute on Yoga in the world that would have reached this age. The Yoga Institute of Santacruz has been a pioneer in the field of education, therapy, research, social welfare etc. Thousands of persons throughout the world have been beneficiaries of the reorientation work being carried out at this Institute.

The authorities of the Institute are receiving encouragement and help from donors, large and small business houses who advertise in the journal, trained teachers, students and well-wishers, and all those who helped in organising its programme and are continuing to do so.

Regd. No. B 9332

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

10.3-65

VOLUME X, 7 FEBRUARY 1965

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Old Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
Volume begins in August and is Published on the 20th of each month

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.....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance.

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Santa Cruz, Bombay-55 AS
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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 7 FEBRUARY 1965

YOGA FOR THE CHILD

by SHRI YOGENDRA

SINCE one and all are entitled to the study of Yoga, according to the authorities, and since age is no bar to make a beginning, the question arises as to what kind of yoga education can be imparted to the young children. There are not a few parents—especially those interested in the yoga way of life—who aspire to make their progeny yoga-conscious and thus to lay the foundation for the study of Yoga as early as possible.

Parents interested in the cultural and scientific bringing-up of their children, with a view not only to humanize but to superhumanize their children, could make a beginning by providing them with the essential environments in the form of personal yoga behaviour at home. The early impressions on the child mind are amongst the most profound, and nothing impresses both its conscious and subconscious mind so powerfully as all what it sees around it. Its natural impulse to imitate requires that it should be offered nothing less than concrete examples of the way of yoga life one would wish for it. This, in turn, means that the parents themselves should follow strictly the yoga way of life thus creating the necessary environments for the child.

It is true that some children do not take to this approach because there is conflict in the behaviour of one of the parent, or that the environment outside the home or of neighbours influence the child mind and thus counter the effects sought

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to be produced at home. It is also possible that heredity plays a vital part and that the child's own potential desire-complexes (*saṁskāravāsanā*) make dents in the expected behaviour. Margin for these unexpected or potential influences have to be effaced through continuous and precise habituation while at home till the child subconsciously adopts or evolves a new pattern suited to it under given situations. It should be corrected if hypocritical or schizorhythmic tendencies become evident during such training.

In consequence, violence, untruth, selfishness, emotional exhibitionism, and impurity in every sphere of life whether in *thought*, *word* or *deed* have to be scrupulously avoided during the day-to-day living. As a positive measure, with acts of self-denial, sacrifice, creative altruism, equanimity, detached attitude, poise and joy of living, the parents should infuse in the child mind the urge and adoration for mental purity and right behaviour. Any contrary leaning should be supervised and corrected, as soon as detected and as often as necessary, without the least resort to indelicate measures which may arouse its antipathy. Love and purity reflected in the practical life of the parents constitute the best form of child education at a higher level alike Yoga since home environments play not a small part in the growth of anatomy and physiology of the child mind which, of course, determines and shapes, in a large measure, its personality (*citta*).

Viewed progressively, such ideal environmental background, further, prevents the child from slipping into hypocritical artifices of behaviourism. With so much achieved and provided for by the parents themselves, after the third year, the child may be initiated in the elementary practices of psychosomatic discipline like self-control, silence, closure of the eyes for training in inwardness, relaxation, physical education through postural fixation—of no longer than five minutes—and rhythmic breathing in the meditative or prayer poses and suchlike suitable measures forming a miniature yoga curriculum as would enlarge his spiritual prowess through gradual control over emotions, over evil temptations, over sensate side-pressures, and over animal urges.

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HATHAYOGAPRADĪPIKĀ

[3]
अथ नेतिः

[1]
सूत्रं वितस्ति सुस्निग्धं नासानाले प्रवेशयेत् ।
[2] [3]
मुखान्निर्गमयेत्सा हि नेतिः सिद्धैर्निगद्यते ॥२९॥

A twelve *aṅgula* smooth cord may be inserted in the nostril and brought out from the mouth, this is *neti* according to the yoga masters.

NOTE : The measure is approximate and longer length, if needed, can be used according to the commentator. This is evidently so because of the variations in the length of the nasal passage according to age, height and other physiological factors. The strands may be twined ninefold, tenfold, or fifteenfold but they should be firm and without knots. These precautions become necessary to avoid any injury to the delicate membrane along the nasal passage. This old technique of preparing *neti* from strands of cotton thread is now being replaced by the use of rubber catheters of varying calibre and length. Even though not so fully effective, it has the advantage of being least harmful.

Performance of *pūraka*, closure of the other nostril by fingers, followed by *recaka* and repeating this technique is recommended. Subsequent movement of the cord by holding both the ends (to cause *gharṣaṇa* is also suggested). In fact, the practice of inserting the probe from one nostril, closing the other nostril, performing *pūraka*, then opening the closed nostril and performing *recaka* so that by this method the probe may be brought out from the other nostril is also recommended by the commentator on the strength of the reading *ccaisa*. *Pūraka* aids the probe to move upwards, the closure of the other nostril facilitates this effort, and *recaka* eases the withdrawal of neti. It is not advisable to follow the variant of passing the neti from one nostril to another which is merely an exaggerated form of the simple neti and also because the variant may succeed only rarely, after much ado.

For X-ray investigations and corroboration with Western medical practice, refer to *Yoga Personal Hygiene*, Vol. I p. 82f. Also refer to *Yoga*, Vol. *IV*, No. 35-37 on sectional studies of the skull.

1. In B^1, B^2, the verse 38 below comes in, instead of the one above.
2. In B^1, B^2, P^1, P^2, and P^3 *sā hi* is replaced by *ccaisā* above.
3. *Neti* is the reading of B^1, B^2, and B^3.

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कपालशोधनी[1] चैव[2] दिव्यदृष्टिप्रदायिनी ।
जत्रूर्ध्वजातरोगौघं[3] नेतिराशु निहंति च ॥३०॥

Neti (practice) cleanses the sinuses, bestows superior vision, and removes quickly diseases in the region above the collar bone.

NOTE : Refer to *Yoga Personal Hygiene* referred to above for the therapeutic advantages of this practice. Removal of *mala* attached to the nasal membrane is also suggested. Superior sight is capacity to observe minute articles.

The benefits of neti correlate to the area of the nasal passage effected. For example, in case of the lower neti, it is the volume of air which is increased, while in the upper neti, the vision is affected. As a remedial measure, the use of the upper, middle or lower neti has to be decided by the teacher. The old texts speak of neti in a general way, the different areas probed and their special benefits is institutional. At the psychosomatic hospital of The Yoga Institute, these benefits have been found to be well defined and successful.

1. *Śodhinī* is the reading of P^1, and P^2.
2. *Kaṇṭhādivya* etc. is the reading of B^1, and B^2.
3. The second line is different in B^1, B^2, and B^3 as follows respectively, while *lihanti* instead of *nihanti* above is the reading in P^2.

B_1 and B_2 जरोर्ध्वजातरोगाद्यं (o गायां in B_2) जयत्याशुसनीनती ।
B_3 जन्तूर्द्धजातरोगाद्यान् जरयत्याशुनेतिवित् ।

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THE DESIRE-COMPLEX IN YOGA

by SHAMBHU NATH THULLAL

HUMAN desires and wants are multifarious and never-ending. They create all sorts of problems for Man right from his entry into this world till his final exit. He wants to become strong, to become beautiful, to enjoy, to get a job, a house, a wife, fame, more wealth and so on. The result is that he soon loses himself in the meshes of petty desires and impulses—desiring first one thing, then another and yet something else ; it is a never-ending cycle. The modern man is drifting in the current of life, controlled by his various desires and wants and therefore is perpetually unhappy.

The method of yoga education and discipline starts therefore rightly with a process of self-awareness. The first step in this direction is to make the student think about himself and to make him aware of his own thoughts, feelings, emotions, and behaviour. Man has a conscious faculty and so he can think in many dimensions and that makes for the fundamental difference between man and animal. Man can impose discipline on his nature and can check the drive of desire. The student of Yoga must fundamentally understand that if his mind is drawn to various objects of desire, it will ever remain in a state of flirtation leading him to disappointment which is nothing but frustration of one's desires.

If we do a little thinking about the nature of human desires and wants we shall find that it has three characteristics. The first is that they are unlimited therefore insatiable, the second is that they are recurrent, therefore they have to be satisfied again and again. The third is that we always desire the thing we have not. We further observe that each want can individually be satisfied at a time, but all wants collectively can never be satisfied. Again, each want can be satisfied but it cannot be pursued all the time, since the law of diminishing returns sets in. Take the example of milk; you have appetite and you take one cup of milk ; you enjoy it. You take a second cup. You again relish it and

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probably a third cup will completely satisfy you. At this stage you take the full advantage of the situation having received physiologically the maximum advantage and at the same time having derived maximum satisfaction. Any additional cup of milk hereafter is forced and instead of remaining appetising turns to be nauseating. Substitute milk for various human wants and desires including hunger, sex etc. and the same results are obtained. Patañjali places this operation of the *cita* under the *kleṣas*.

"Yoga is little more than commonsense", according to Shri Yogendrajī and this is very true when we think of Man with many interests, wants, and desires who is dissipating his energies and allowing his thoughts to wander into many directions. Such a process leads to indecision, failure and weakness and actually obstructs his perception of the outstanding ability that is his, and which naturally he aught to cultivate and to express above all others. Is it strange that 95% of the people are drifting aimlessly through life without the slightest conception whatsoever of even the need of such a thing as a definite objective towards which to strive.

Morever man's being is his potential energy and the various faculties of mind that he possesses. This potential energy has to be converted into great power and applied in the right direction to lead one to success and achievement in life. Aimless drifting dissipates one's energy like a stream in a desert.

It is therefore essential to get rid of all one's conflicting irrelevant desires and wants which invariably mislead. Man must develop purposefully, distinctively and try to establish his aim and perspective. His every action must be motivated. According to Yoga, there are four major classifications of motivations which serve as a nucleus and guide our life. They are (1) Dharma, (2) Artha, (3), Kāma, and (4) Mokṣa. Man's *inbeing* or inherent nature which in Yoga means Dharma can help him to decide his proper task or true vocation or duty in life—the work for which he is best

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fitted and which naturally becomes his chief dominating desire. In an actor, we recognize it by the name of talent. Again the intensity of desire to achieve one's good is also graded under three degrees, Tivra, Mṛdu and Manda.

So the first step is to eliminate all petty and useless misleading desires and choose a definite purpose as one's life work. Once the choice is made see that it is not vague. If it is vague, achievements will be vague or may be meagre. On the basis of the four basic categories of motivations—puruṣārathas, apply the psychological WWWH formula:

What you want,
When do you want it,
Why do you want it
and How you intend to get it.

The above gives a very definite and practical way for crystalization of your desire into a definite purpose. Fixing one's chief aim in life is like fixing a point to draw a circle and is therefore the starting point of all achievements. Once this is done then mobilize all your energies and organize all faculties of your mind by proper resolve, planning, and action.

Lastly, continuous persistent effort backed by FAITH will in the end definetely lead you onto success and attainment of your goal.

Yājñavalkya says :—

"As is his desire such is his resolve,
As is his resolve such the action he performs,
According to his action is he correspondingly changed."

Remember, that the ultimate desire is really the dynamic driving power.

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IMPORTANCE OF YOGA EDUCATION IN COLLEGES

by LATE C. B. JOSHI*

In the Parle College, we have a practice of conducting a medical check-up of the students when they join the College in the first year—arts or science. I have been conducting such medical examinations every year, and I have found that quite a large majority of the students show signs of physical underdevelopment—in many cases even mental. I am therefore interested to find out methods which would improve this state of affairs ; and it was in this context that when the authorities of The Yoga Institute expressed a desire to carry out an experiment on some of my students, I readily agreed to do so. In the last term, with the help of the instructors of The Yoga Institute, we conducted an experiment on about half a dozen students. We have taken the measurements of the students before they started their training. Then we have checked them up every month, and we have built up a sort of record; and I am happy to say that this experiment—though on a very, very small scale, and though for a very limited period of time—has given us results which are certainly very encouraging. I have talked to those students from time to time, and those students admitted that they were benefiting from these practices to a great extent. We could see improvement in their physical make-up. Some of them showed increase in weight ; some showed increase in height and in vital capacity, endurance etc.

For example, one boy who was overweight, showed a decrease in weight. But one good thing is that they all came to me and told me that from what they had learned even within such a short period, they were getting a sort of mental relaxation. One student, for instance, came and told me that after the day's work, formerly he used to feel extremely tired and though he had a desire to go to the library in the evening

* Principal C. B. Joshi who delivered the above lecture during the Yoga Symposium is now no more with us. He was an ardent lover of yoga education and started classes in Parle College three years ago.

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and in the early hours of the night, he was not very much inclined mentally to do so. But after taking to Yoga education, after learning how to relax oneself in quick time, the boy came and told me that now he could sit in the library and concentrate on his studies for hours.

During the course of the next term, we increased the number of students taking advantage of this system ; we made an experiment on about a dozen students; and we kept the records of these students. It is my desire to publish the results of these experiments in our annual College Magazine.

In a city like Bombay, where people have to carry out their studies, in very noisy places—particularly Bombay City is known for its noises—it is necessary for the students to get a training of mental relaxation. And I feel from the very little that I have come to know about this system, from the talk I had with my students, I feel that in a great city like this, this system should be made known more and more widely. Such an experiment should be carried out on a large scale, and many more students should be persuaded to take interest in this scheme. I am sure that with the co-operation of the instructors provided by this Institute and the interest taken by the authorities of this Institute, it would be possible for us at least in the Parle College, to spread this habit of following yoga practices with a view to improve the capacity of the mind as well as of the body.

We make several experiments with the students, particularly with the development of their physical bodies. The entire gymnastic activities of the College are supposed to lead to that end. But everybody present here would know that in each college thousands of rupees are spent on the gymkhana, but the number of students who take advantage of these exercises are microscopically small. But yoga practices so far as I know about them, do not involve much expenditure ; they also do not require much space. And therefore, in a poor country like ours, it is certainly an economic way of developing the mind as well as the body. To get this habit of relaxation, I think, is very very important

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in the life of a student and so from what little experience that I have gathered, I can say that it is an experiment worth trying and worth encouraging. I do hope that the co-operation that I have been receiving from this Institute uptil now would be extended still further and it would be possible for me to carry on that experiment on a much larger scale.

Of course, in the Parle College, the population is more than 2,000, and I do feel that if we persist in carrying out this experiment for some more time, for a year or two, the time may come when it would be possible for me to persuade practically all the students of the College to take to this way. I am sure about it and I do hope that the authorities of The Yoga Institute will extend to me the help that is necessary in making this system more popular among the students. What they actually need is a way of development, mentally as well as physically, which would not involve any additional expenditure, and I think here is the key, and if we use this key, we will be able to serve that particular need, from which the students in the City are suffering.

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BEWARE OF THE SYMPATHIZERS

by SATYA PAL

THE other day we were talking to a so-called modern educationist—head of an Institution, to be exact—in connection with the opening of a new Yoga Centre. Said he, "You need not lecture me about what is Yoga. I know all about it. My father used to practise the various ASANAS like the standing on the head posture, fish pose, scorpion pose etc. He was very regular in his practices. This is how he was able to live in good health even at his age of seventy. At about the age of thirty-five I had a large and oversized tummy. My father asked me to spread the legs on the floor and hold the toes with the hands and then touch the knees with the nose. I did it for about two or three days and then discontinued for want of patience. So you see I know everything about Yoga. I am a great devotee of this ancient science of India."

We usually come across such sympathizers of Yoga who do not even have the patience to practice it. It is good to have their sympathies but what about their claim that they know all and everything about it. The question is: can Yoga traditions be so easily available to one who for one or two days has stood on his head or has done the scorpion pose? Our understanding of the subject tells us that both theory and practice are but two sides of the same coin and hence they should be understood both together and simultaneously.

This separation of the theory from the practice is the malady of our modern era. They say that modern culture is superior to the ancient one. Is it? And in what respect? Theory or practice? Probably the former. In fact, man is having more and more knowledge stored up in the Steel Cabinets that occupy libraries throughout the world. But surprisingly less and less is practised from the contents of the pages thus stored up. Also thus less and less is allowed to affect his actual conduct. It is like a building with electric lights that are rarely used. Also it is like the miser who

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collects all the wealth that he can, but never uses a farthing from it. And it is also like the ass carrying a cart-load of scriptures knowing not a bit of what is being carried by him. This my friend typically represents the tragedy of the modern intellectuals.

Do all the philosophies not emphasize that good health is the primary responsibility of every individual? For the modern intellectual, Herbert Spencer rediscovered that of all the aspects of cultural heritage only those aspects that deal with the maintenance of good health are the most valuable. Such practical routine should be the first step in education.

But what type of health education is being provided in our schools and colleges today? If the so-called rational people take a little trouble to understand Yoga, I am sure that they will accept at once Yoga Education as a vital part of the curriculum at all levels. We are yet far away from this understanding and that is why we seem to be so far away from our goal.

Today, even Yoga needs propaganda; Yoga needs proper promotion; and Yoga needs healthy patronage. The commercialisation of this ancient science of India and its exploitation by the pseudo-yogins has brought discredit to Yoga and has done it untold harm.

Let us with our hard and unflinching labour build up a respect for the science of Yoga so that the future generation may benefit and thus become a part of practical life and not remain a part of the great libraries of the world—stored in books.

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TREATMENT OF ASTHMA

Continued

Oftentimes in the very history of the disease, we find a clue to the treatment and cure. Generally a disease is an outcome of many detrimental—pathogenetic factors that join together before Nature gives in and is attacked. When considering disease, it should be remembered that no one single thing can cause disease if the body is healthy. Some break in the physical fortification is always the predisposing cause to a disease. Connected with the respiratory troubles one may also have a bad colon, low vitality and constant abuse of Nature in some form or another e.g, unhygienic habits in diet, in elimination, in ventilation, in breathing, etc. Before any treatment, these faulty habits need correction. Watch your daily programme and see where you err and what causes you bodily inconvenience.

In absence of any specific treatment which is not possible in a short article—especially when the nature of the disease is not personally investigated at the clinical level, the following general regimen is likely to aid the effort of Nature in abating this abnormal condition.

a. Take to only milk and fruit diet, always eat moderately, and drink plenty of hot water. Follow the method recommended for a change in the intestinal flora (Cf. *Way to Live*, pp. 77 ff.) and keep the bowels clean.

b. Mental worry and exhaustion always increase the severity and frequency of attacks. Avoid being tired physically and mentally, seek freedom from excitement. Rest is welcome so also change in environments.

c. Take light exercises, even if you are in bed. These are simple stretching or lying-down yoga practices. Cultivate the habit for a walk ; enjoy sunshine for at least twenty minutes. Promote good circulation of blood. Gentle massage and dry friction for the above purpose may be resorted to with advantage.

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d. Breathing exercises are likely to prove most useful since the condition calls for special attention to the respiratory apparatus. Follow the ten breathing methods—Yogendra-prāṇāyāma very slowly and for a very short duration. Keep warm all day and night by having sufficient clothes on you. Avoid handling of cold water or exposure to cold. The feet and the neck should be kept warm specially.

e. How about the tonsils and the upper respiratory passages? They are always the first to get attacked before mischief is done. Investigate them. If they are inflamed or in any way infected, oral hygiene should be insisted. Cleansing the nose and gargling with saline solution is recommended. If the tonsils have pus-pockets get the best medical advice. It will be useless to work up a health building programme with a diseased part of the body right at the entrance. These symptoms are quite common with a number of patients.

f. With each patient, the special application of other treatment methods will differ with emphasis on the causative factors and also upon the state of the disease complicated with a variety of psychosomatic inhibitions and tics. Refractory cases call for careful investigation and precise changes in treatment from day-to-day.

S.Y.

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PRĀṆĀYĀMA

by JAYADEVA YOGENDRA

THE words "Prāṇāyāma" and "Yoga" often bring to our mind the vision of a sadhu with matted hair seated in *padmāsana* holding the nose with his fingers, lost in meditation and apparently not breathing. A backdrop of mountains, river, and the jungle complete our picture of prāṇāyāma and Yoga.

This popular notion grows from the fact that many a wise men of old retired to solitary spots in search of mysteries of life. There, surrounded by mother nature in the midst of pure air, green vegetation, unsophisticated creatures of Nature, he came upon some important concepts—one of them being that of *prāṇa* or human energy (bionergy). He thought he found a secret when he noticed different rates of breathing of different animals and their very different life spans.

Prāṇāyāma means control of life force through the act of breathing. In the past, prāṇāyāma was practiced rigorously. It is such rigorous modes which still continue to be applied that have harmed its practitioners of today. Now that the technique of prāṇāyāma has been simplified at The Yoga Institute by Shri Yogendrajī it is easy and very useful to the modern man. In fact, importance of breathing to good health is well known since it helps in better oxygenation, endurance and mental equilibrium etc.

To perform Yogendra prāṇāyāma I (as the first practice is called) you should stand in *tālāsana* (as already shown). The next step will be to watch your normal breathing. Can you say how much time you take in inhaling? and how much time you take in exhaling? You could do this with the help of a watch. The third step in learning prāṇāyāma will be to count the time you take in inhaling and in exhaling. You may find while doing this that your inhalation is not always equal to exhalation.

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Time-consciousness and rhythm is what you gain now. From this you go to the fourth step of creating harmony in your respiration by inhaling for an equal period as exhaling. Reduce either the inhalation or exhalation time (whichever is more) so that your inhalation time becomes equal to the exhalation time. Repeat this process for ten times.

Do you feel shortness of breathing as a result of the above practice? Actually the present practice is a very easy one and should not lead to any ill effects but if one were to develop some small symptoms these will soon disappear.

★

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INAUGURAL PROGRAMME

To announce 50 years of The Yoga Institute

On the 29th November 1964, The Yoga Institute held a cultural programme at the Birla Hall, to announce the beginning of its Golden Jubilee Programme (calculated from the year 1916 when the Founder received his initiation at the hands of Paramahamsa Mādhavadāsjī which occasion became the starting point of the founding of The Yoga Institute). During the next three years, the Institute intends to carry on the following new activities to celebrate this important event :—

(i) To prepare a mobile Poster Exhibition to be shown in different parts of the country.

(ii) To conduct with the help of the Government of India a survey of all Yoga Centres in the country.

(iii) To publish a learned symposium *Yoga in Modern Life.*

(iv) To establish a pathological and a psychological laboratory to evaluate the yoga practices.

(v) To hold a Seminar of Yoga experts in the country and publish a directory of Yoga Centres.

(vi) To establish respiratory norms for use in India.

(vii) To observe a "Yoga Day" to focus the attention of the intelligentia on the scientific aspects of Yoga.

This day will be an important day in the history of Yoga. Since this will be the first organised institute on Yoga in the world that would have reached this age. The Yoga Institute of Santacruz has been a pioneer in the field of education, therapy, research, social welfare etc. Thousands of persons throughout the world have been beneficiaries of the reorientation work being carried out at this Institute.

The authorities of the Institute are receiving encouragement and help from donors, large and small business houses who advertise in the journal, trained teachers, students and well-wishers, and all those who helped in organising its programme and are continuing to do so.

Regd. No. B 9332

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay 55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

26.3.65

VOLUME X MARCH 1965 NUMBER 8

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Old Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50

Volume begins in August and is Published on the 20th of each month

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.....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance.

The Yoga Institute

Santa Cruz, Bombay-55 AS

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 8 MARCH 1965

EXPLOITATION OF YOGA

by SHRI YOGENDRA

ANYTHING mysterious has always an appeal for the curiosity seekers. The early association of Yoga with mysticism, its general disuse except within the circle of the yogins, the extreme secrecy with which the practical technique was guarded and a thousand similar difficulties in the easy acquisition of Yoga naturally led to many popular illusions in respect of the yoga practices. Thus in absence of authentic details, mischievous speculations were undertaken to supply some sort of information to the curious.

The recent revival of interest in Yoga as mysticism primarily through academic interpretations by the modern scholars, the boosting of its value as a self-culture programme by many popular authors and lecturers, and the general propaganda which usually follows any new intellectual kink made such a tremendous appeal to the world that quite a portion of educated humanity who happened to hear or read about Yoga became Yoga-minded.

The need of literature followed as a sequence, and the prospects of writing on Yoga were actually so inviting that many unscrupulous authors who knew nothing or very little of the traditional yoga practices felt perfectly justified in passing around any common-sense or queer-sounding information as Yoga. Some *sensible* writers, however, took to pirating and the business went on merrily. The demand that next followed for practical *gurus* (teachers) was quickly

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supplied by a group of smart but indifferent types of humanity. Modern study of Yoga thus became the monopoly and stronghold of imposing opportunists and many goodly organised bodies of *business*-culture folks with their active propaganda and publishing departments ; and a little mutuality between these two brought about a huge overflow of modern yoga literature. We here refer to the history of the past fifty years.

By Indians

Mis-guidance, misrepresentation, misunderstanding and exaggeration are the essentials of exploitation by the Indians. These are mainly due to: (*i*) absence of practical information and investigation, (*ii*) lack of pesonal training and experience under a competent yogin on part of the modern yoga writers and teachers, (*iii*) misuse of the word *Yoga*, often associating it with anything mysterious or unusual, (*iv*) exaggerated claims for Yoga devoid of scientific data, and (*v*) just common ignorance.

By Foreigners

Besides what has been cited above, irresponsibility, habit to capitalize an opportunity, hasty conclusions, unsympathetic outlook, over-enthusiasm, and desire to minimize the influence of alien culture are among the most aggressive aspects of exploitation by the foreigners. These are mainly prompted by (*i*) materialistic notions, (*ii*) nationalist spirit, (*iii*) lack of personal knowledge and ignorance of original texts, (*iv*) allergic attitude, and (*v*) mere frivolity.

We fully realize that in offering these unpleasant criticisms we are likely to make enemies of friends ; but the fact remains that practical Yoga has been exploited by the Indians as well as the foreigners friendly or otherwise to its culture.

Reprint from *Yoga* 1933

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HATHAYOGAPRADĪPIKĀ—CH. II

अथ त्राटकं

[1]निरीक्षेन्निश्चलदृशा [2]सूक्ष्मलक्ष्यं समाहित: ।

[3]अश्रुसंपातपर्यंत[4]माचार्यैस्त्राटकं [5]स्मृतम् ॥३१॥

BEING well composed, one may observe carefully a minute object with a fixed gaze till such time as tears flow forth from the eyes—this the masters call Trāṭaka.

NOTE : The masters are Matsyendra and others. The duration of the practice, also recommended by the commentator is difficult for the beginner. Refer *Yoga Personal Hygiene* Vol. I, p. 95 for simpler variants and p. 92 ff. for more details. Trāṭaka in general will refer to central fixation of the eye. Because of constant projection to wider area, minute object is preferred to localize and focus attention. The other object being to compel the mind to awareness and concentration. Although ritually physical with the object of improving vision, its main purpose is to habituate the mind to gradual concentration through the sense organ.

The flow of tears will be an indication of strain or fatigue and this warning must be heeded. No attempt should therefore be made to continue with the practice, once the tears begin to flow. The standard fixed for the adepts or *siddhas* is three hours without a wink which although practicable for such adepts is likely to be harmful in case of those who are in weak health or have weak eye. The word *minute* implies the smallest point visible which calls for effort to keep it in sight and would thus help avoid distraction both sensate and mental. Starring is to be avoided should it involve more than the usual effort, and side-movements of the eye must remain so controlled as to preclude extension of the area of exact fixation.

1. *Nirikṣe* is the reading of B1
2. *Sūkṣmalakṣaṇa* is the reading of B3 here.
3. *Paryyanttam* is the reading of B3.
4. *Āryaiḥ* is the reading of B3
5. *Matam* in B3.

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मोचनं[1] नेत्ररोगाणां तंद्रादीनां[2] कपाटकम्[3] ।
यत्नतस्त्राटकं[4] गोप्यं यया हाटकपेटकम् ॥३२॥

Trāṭaka should be carefully kept secret just as a box of jewellery is; for relief of eye diseases and overpowering sloth.

NOTE: When simple things can work wonders, it is not surprising that the same is regarded as a great secret. Just as unwanted advice loses its charm and meaning, the yogins were merely careful in respect of passing their knowledge. As it is, looking at a minute object is not much of a secret but when trāṭak is practised and results accrue, the same passes beyond the comprehension of an average man e.g., being able to see things at the longest distance, seeing things which can only be noticed through a magnifier etc. The diseases of the eye refers to functional diseases and the affect on the mind is continuity of alert awareness. Sloth is common to those who have no overpowering purpose in life. How to keep such sleepy persons non-violently alert is a problem well known to those who have to work against social, civic, moral, spiritual and other apathies so deeply rooted in a section of the public.

There is growing evidence in favour of many modern eye exercises having cured a variety of functional disorders. When the fixation remains changed, trāṭaka could be adapted to many variations which are now being applied widely with much success. For benefits of *trāṭaka* refer to *Yoga Personal Hygiene*, Vol. I.

1. mocakam of B3 and motakam of B1, B2 are the other readings.
2. randrādinām is the reading of B1.
3. kapāṭakai is the reading of B3.
4. etaccatrāṭakam is the reading of B3.

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NEURASTHENIA: ITS CAUSES AND CURE

by S.Y. AND S.D.

To the experienced neurologist it is a known fact that nine out of every ten women suffer from a "certain amount of nervous instability generally termed neurasthenia. In women it should be regarded as more a disease of typical modern superfeminity than an abnormal condition of the nerve cells—an outcome of what the author would prefer to call insufficient personality control. Its wide association with sexual excitement and excesses, mental strain, anxiety, and nervous exhaustion, etc. resulting in actual microscopic changes in the brain, liver and other glands.

Symptoms of neurasthenia : In the very early stages, this lack of personality control becomes manifest through a gradual loss of nerve force and of control over the body movements. To ascertain such aberrations the swaying in Romberg's position provides a simple test and at this stage the same could be easily corrected if due care is given to general hygienic measures. Advance conditions, however call for special remedial measures limited not only to the physical care of the nervous system alone but also of the mind.

The characteristics peculiar to such neurasthenic persons are vagueness, want of determination and precisio n, brain wandering, feelings of fatigue and inferiority, and a continued state of anxiety. What is worse is a confirmed scientific opinion that in this war-torn world the percentage of persons suffering from this ailment will rise considerably.

Treatment of Neurasthenia

Clinical data of half a century at the Institute indicate how successfully and easily could neurasthenia be treated with the aid of many simple yoga processes. Such practices are intrinsically suited to the layman for the obvious reason that they are non-violent and non-fatiguing, besides being sedative. Since neurasthenia is the most common complaint of the modern women the authors have thought it advisable to discuss it at the outset. The object is to show those who may

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be suffering from these illnesses why they are ill and how they can easily cure themselves without having to undergo the exposure and painful experiences which are the inevitable results of such ailments. The methods of suggestion and treatment are founded on the fact that every form of neurasthenia is due mainly to insufficient personality control so far improperly referred to as nerve control, brain control, will control and even self-control (the last word lacking in the emphasis of distinct personal characteristics which truly represent the individual and hence the use of this new terminology).

Disciplinable relaxation of all tension, study or aspiration and resignation to the will of the Absolute or "sitting lose to life" are necessarily common preliminary processes. This is so because discipline breaks up fixity and automatism of habits and conduces to specific relaxation of emotional association leading to a newer set of values. Similarly, by study is emphasized all qualities required so as to enable the mind to become absorbed in the subject in hand while resignation to the will of the Absolute is necessary in so far as the yogi and the analyst can ill spend the time in the beginning at becoming discontented at the environment.

A patient was admitted at the Institute's clinic suffering from gastro-intestinal disturbances, and consequent emaciation and also pernicious anemia, calcium deficiency, malnutrition and fatigue neurosis. The psychogenic disorder was marked by obsession, feeling of inadequacy, self-accusation, mesalliance and morbid compulsion.

As a first measure, it was found necessary to relieve him of all pathoformic conditions and build him up physically. A sudden change in routine and environment was precluded, he being suspicious. He was therefore asked to continue with his service and attend the Institute for only half an hour. But drastic change was made in his diet, physical habits, recreation and rest. A special antitoxic, easily digestible and slightly laxative diet, rich in minerals and vitamins supplemented with ready-made nutrients with high calorific minerals and vitamin value was recommended. It had to

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be taken in given proportions and combinations four times a day leaving an approximate interval of four hours. It mainly consisted of green vegetable, fresh and dried fruits, milk curd, wheat and baked foods; onions, chillies, too much salt, condiments spice and stimulants were precluded. He was advised to cultivate recreative hobby—he found walking in gardens very pleasant and to spend his holidays in outdoor living, hiking, and games.

His breathing was found arrhythmic and confused. Whenever asked to regulate it he became tense and despondent. Breathing capacity thus could not be recorded. As a corrective he was taught to space intervals by counts, and to contact the respiratory act with feeling and thinking till he was able to gain formal coördination. This improvement was coupled with a graded physical education course ending with relaxation induced through mental movements on the sixteen vital parts. The abdomen was exposed to IR and the whole body to UV radiations twice a week.

For the first two weeks he was asked to give no thought to his mental conflicts but to keep his emotions and feelings abstract. Behaviour was to be adapted to normal immediate requirements detached and pacific. Re-education was emphasized on the basis of rational perspective through quasi-hypnotic suggestions (*parakāyācittapraveśa*). Mental or physical exertion was to be strictly avoided by alternating from physical to mental engagements and *vice versa*. The quick improvement in nervous balance through constitutional build up was reflected in his polite and unaffected behaviour and mental response. At this stage, positive and negative methods of auto-suggestion and retrospection (*pratipakṣa* and *vipkṣa bhāvanā* were recommended. This had the desired effect on the subconscious ; and normal re-adjustments progressively helped him to feel confident and secured. The past was getting erased out of memory and was substituted by optimistic plans about the future.

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AGONY OF IGNORANCE*

by J. O. A. OF ARGENTINA

"We do not know anything about our own bodies, we cannot know anything. We can but catch hold of a dead body, and split into several pieces, and so we people cut open a living animal so as to see what there is within it. Nevertheless, this has nothing to do with our bodies. We know very little about them. Why? Because we are not developed enough to perceive the subtlest movements which take place in it. It is possible to know what is going on in them only when our mind grows subtle and can pierce, so to speak, the body . . ."

SWAMI VIVEKANANDA

I HAD gone through the unhappy or happy experience of suffering that type of short-sighted and inhuman medicine which reign supreme in the western world . . . Because of an excessive or untimely development of my conscience—partly because of the large amount of wounds received in my body and my soul, some of them actually brutal—something has turned my organism in a circle of reflexes.

I would like "TO BE" once again, just for a while, to be able to speak to you with best words my heart could store. But only a real and thorough *transformation of my existence*—in all its aspects—will give my "self" back.

...A lot has been searched and dug into. I remember having said, "I suffer as an animal". Was I stating that I was no longer suffering as an *intelligent being*—the master of his mind"? I cannot believe it, yet I know too well that, by these words, I was conveying in a faint way too what was happening and what is still happening. It is true that all these moments have been very confusing. But there is a fact which I cannot deny now that the crisis is over. It is something like taking to pieces my human framework, the removal of those foundations upon which my personality rests.

Four years—I start counting from the moment at which my dynamics was affected, my previous suffering having not stirred my interest to such an extent as the waking up of my

* It all started with simple pneumonia followed by pills, potions, antibiotics, injections, operations, acupuncture and finally electroshok.—ED.

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inner "self" did—that four years of pilgrimage from a doctor's office to another's ; they have taught me something. Lately spurred by events I have taken to studying carefully whatever reading, research, finding, consultation or example I can resort to, and I have filtered it all through the sieve of my experience, the greater my tenacity, the greater the snags I run into. Likewise with less serenity, helped by discerning eye, far keener than that of many physicians, I set out to study the causes of disease as a whole, beyond my own illness. Otherwise I could not have recognized the Yoga discipline as a wider and deeper scientific criterion, otherwise I could not have dared the conclusions as I have done.

Worst of all, my creative power grinds to a halt since my vital capacity has been damaged. It follows that my nervous fabric has been damaged as well. This wound—or, if you call it, damage—will not heal up which is to be blamed on my strongly emotional temperament. The irresponsibility of the doctors I have dealt with is quite worse than that of soul vivisectors ! Human selfishness which goads us into position of absolute want of affection has filled a vital role in shaping and destroying personality.

When in the highest degree of moral and physical exhaustion—a state in which not even the possibility of going out of my mind is quite alien to me—the hospital administers electroshock . . . That brutality wounds, and creates a vacuum in the one firm and harmonious base which supported me—my mind, or, if you will, my brain. The new therapy—mainly Chinese acupuncture—seems to take a favourable course. But, when in the last three months a search is carried out, reality changes. The new method plays on the negative forces of the lower ones just ignoring the positive, the volitional, constructive and spiritual ones. The path trodden by Western psychology so wanting in deeper studies in spirituality is full of ruins scattered all over—the ruins of those unfortunate beings whose *libido* has been completely roused but not transformed or sublimated. I want to make it clear that I am not speaking resignedly for resignation is the one thing which I have always been incapable of accepting—it is the worst of suicides.

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CLARION CALL

by M. B. SHAH

SCIENCE is the creation of man. While it has taken great strides in acquiring and mastering the laws of the extraneous nature, it is lagging much behind in the knowledge of man himself. This has created a tremendous imbalance in the parallel development of Civilization and Culture. Civilization running amuck without the equal strength and speed of culture digs its own grave. Therefore, all the well-wishers of mankind who desire to stop the holocaust of human race and, possibly of all life, on this planet must try to develop the true human culture. The true culture of man is the transformation of his nature from ignoble to noble. So far, the modern science has failed to evolve any perfect method of such transformation.

Yoga is the only ancient method so far devised by mankind to transform man from ignoble to noble. That is the greatest legacy of the ancients to the total cultural heritage of mankind. However, man in the first flush of the victories of modern science and its technological developments brushed aside this great heritage. He thought that he would become happy with the help of the various physical sciences and their manifold applications. However, with the growth of sciences, the brute in man has also got the widest possible scope and, at the present juncture, it has almost completely overshadowed all the best human values. Otherwise, how can one explain all the great achievements of science being turned for the most probable annihilation of human species? Mankind has reached a point where man is the greatest enemy of man. The only way out of this dilemma is the rapid and radical transformation of the human nature by correct understanding and the practice of the Science and Art of Yoga. But, who will carry out this mission except those who have inherited the true tradition of Yoga?

Mankind needs Yoga and Yoga needs its Renaissance. The fortunate few who are assigned the great historical mission of heralding that Renaissance should determine to contribute their best in the service of this Renaissance and thus save mankind from the greatest crisis? Let us ponder on it and answer the CLARION CALL.

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PSYCHOLOGY AND PARAPSYCHOLOGY

(*Recent reviews*)

A SUCCESSFUL TELEPATHIC EXPERIMENT IN OUR COUNTRY by Dr. G. Lozanov in *Evening News* of Bulgaria.

SEEING COLOURS WITH OUR FINGERS by Albert Rosenfield in *Life*.

THE PSYCHOPHYSICAL SIGNIFICANCE OF SOUND by Shri Nitya Chaitanya Yati in newsletter of Institute of Psychic and Spiritual Research.

Can you see colours with the fingers? Russian scientists claim that as many as one in six persons may be able to perceive colours directly through the fingertips. The black colour was almost gluey while yellow was smooth and slippery to the fingertips of an American and several Russian women who were subjected to experiments in Dermo-optical Perception (DOP). Dr. Ryzl and Dr. G. Lozanov mention of a Pevel Stepanek who can distinguish correctly coloured cards hidden in impenetrable envelopes, while Rosa securely blindfolded could read headlines in newspapers and magazines just as rapidly as if her eyes were open.

What is the theory involved? Back in 1950s a follower of Pavlov wanted to see whether just as dogs salivated on perception of stimuli through conditioning, could human be conditioned to react to subliminal stimulation? It was proved that our palms could somehow sense coloured light, we could for example distinguish between a flashed green light and a red one through the palms. Now was it that some kind of radiations were emanating from the material to evoke necessary stimuli in the skin, or is a magnetic field involved here? These are just speculations in a fascinating new study begun in Russia on Vision by touch studies.

While extrasensory perception involving telepathy in these cases is ruled out by some, recent experiments by Czechoslovakian and Bulgarian scientists suggest, atleast in the case of the subject D. V., telepathic suggestibility. Thus this subject who correctly ascertained coloured cards in impenetrable envelopes was telepathically hypnotised by a

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doctor who was requested merely in writing from a distance to hypnotise the subject, without absolutely any direct contact.

Investigations in the field of telepathy and other related fields have a great ideological and theoretical significance. These studies complement the scientific point of view in fields not mastered by science. "The ideological importance" again for materialists "lies in that the harmful notions of occultists and mystics are being exposed and . . . that science can unveil and explain the phenomena which still continue to be the source of many religious prejudice."

On the opposite pole to the above views is a small note by Shri Nitya Chaitanya Yati. He feels that "while European authors and scientists pace with faltering and hesitant steps in this direction (of correlative aspects of psycho-physical elements involved in hearing and articulation), we find the Rishis of India make bolder assertions . . ." What he wishes to establish is a scientific counterpart of the physical organism. For this he recommends investigation on that part of our being where the physical stimuli enter into our afferent system and where ideas, emotions and volitions put our efferent system into operation. "The physical universe is a construct of our sensations, perceptions and memories. . The human brain is thus the meeting-ground of two worlds—the psychological and the cosmological. Light and sound are two major links of the external and the internal worlds." Quoting Nataraja Guru about strange paradoxical effects seen in the EEG, he adds. "Thus for the first time we find the notion of human personality independently of physiological factors into the experimental domain of Science."

In the understanding of Man and the Universe around, we often reach upto a point from where we feel confident of unravelling the mysteries of Nature only to find the next moment completely ignorant of the very basic factors involved in such explanations.

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REPORT OF THE YOGA EDUCATION CENTRE, MELBOURNE, AUSTRALIA

by SHRI VIJAYADEV AND MRS. JILL YOGENDRA

JANUARY 28th, 1964 was the official opening day and classes commenced in the evening at 5 p.m. and 6 p.m. with a total of 13 students. Since then the number of classes per week for women has risen to 26 and the total number of women students attending the centre averages 240 each week.

On February 19th Shri Vijayadev arrived from India and joined the Centre and commenced teaching on February 26th. Since that time he has developed 15 classes and about 30 students attending privately bringing the total for men to about 104 each week. The students' Activity Department of the Melbourne University decided to conduct an experimental project, in which 20 students took part. Records were maintained, interesting results obtained.

The Aim of the Centre is to promote Yoga by the traditions and teachings as laid down by The Yoga Institute, Santa Cruz, Bombay, India.

The activities are:—

1. To hold classes for men and women to teach basic principles, and practices of the subject.

Students attend for courses comprising 10 one-hour lessons and lectures once per month on the philosophy of the subject.

At the commencement of the course, an enrolment form is filled out by the student. The measurements are taken. Then again in 10 weeks measurements are checked and subsequently every 10 weeks.

The results have been exceedingly good. The majority have increased considerably in breathing capacity, grip and spinal stretch, whilst many have altered in measurements losing or gaining weight as was necessary. Quite a few have gained in height including a 63 year old women who gained $\frac{1}{2}$ inch in 4 months.

Nearly every day, someone will state to a member of staff a benefit they have gained from Yoga, some of which have been noted to be better in concentration, loss or gain in weight, improved sleeping ability, loss of—asthma, hayfever,

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migraine, back aches, swelling in legs, cold feet, chilblains, bad nerves etc. etc.

The course for Beginners (ladies) is as follows :—

Sthita Prarthanasana
Sukhasana
Yogendra Pranayam No. 1
Talasana
Konasana 1 and 2
Yoga Mudra in sukhasana
Bhujangasana
Yogendra Nispanda Bhava
Yogendra Pranayam No. 2
Yogendra Pranayam No. 3

This was chosen to include practices for quietening and disciplining the mind, practices for posture, practices for exercising the spine and breathing to improve lung capacity.

In subsequent courses, practices are added according to the needs and ability of the student. E.G. During the winter when colds were prevalent ; Jalaneti was taught and found to be a great relief to many.

2. To Hold Lectures and Discussions.

During the year, 13 lectures were held for the students and two discussions.

Some of the topics were :—

The Eight-fold Path
Relaxation
Peace of Mind
Awareness
Attitude
Place of Faith in Yoga
General Questions on Yoga
History of The Yoga Institute
Yoga : Ancient and Modern
The Life of Shri Yogendraji

Thirty-nine lectures were given to Societies such as Rotary, Lions, and Parents associations for schools by Shri Vijayadev and Mrs. Jill Yogendra.

A film night was organised when the film on Yoga made at the Institute was screened.

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3. Poster Exhibitions.

During 1964, two poster exhibitions were held, one at the Melbourne University in May to interest the students in Yoga. On December 11th a poster exhibition was held of 45 posters at the end of year social at the Centre.

4. Yoga—Press, Radio and TV.

There have been several write-ups in the Melbourne papers. This has been good as the press is rather cynical about Yoga and in each a fair mention has been made about the subject. Probably we have been more successful on radio and T.V. Both of us have been on radio about 8 times, mainly being interviewed about Yoga and the Yogic way of life ; also appearing 4 times on a women's session answering questions sent in by the listeners. This aroused a greater interest in Yoga. We appeared on the Norman Banks TV show other times including a segment in Pacemakers where our class was filmed in Sukhasana.

5. To prepare literature on the subject.

In August our first bulletin *Yoga Pracharaka* was prepared which has been published since then each month. This is a bulletin for promoting ideas and thoughts on the subject. This way we hope to educate the students further in the subject. Each month 300 copies are printed and complete distribution has resulted. Also a folder on "Yoga: a Way of Life" has been distributed to many societies, Yoga Centres and persons interested in the subject. 12,000 copies of same have now been circulated.

There are several Problems in running a Yoga Centre —first is that in Australia the majority of people know little about Yoga and are very cynical ; we are constantly up against this, and endeavouring to overcome this. Secondly, men are not as interested as women.

All in all, we are pleased to sum up that the Centre is now established and is being recognized by Professional people including the medical men, business men, the housewives, the students and people from all walks of life as a Centre where you can really learn Yoga as set down traditionally.

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WHAT DO YOU SAY ?

READER'S VIEWS

LEN Price writes from Victoria : "I do not have the knowledge to adjudge the extent to which yoga techniques should be disclosed through publications . . . It is my belief that many students of Yoga in Western countries will seek from their application not only physical and mental well-being, but also a purpose in life and a way to God.

"Attitudes are becoming more catholic, and certainly few people of my acquaintance would seriously maintain that their way to God was assured because it happened they were baptised and confirmed in a christian Church, while Gautama, Kabir, Confucius, Ramakrishna and their followers had no prospect of salvation.

"An increasing number of people are searching within themselves for peace and knowledge of that Power which is greater than themselves and I am not alone in believing that the yoga way may assist me where the methods of my traditional faith may no longer be adequate. I am not proposing a religious conversion . . . it is rather that I can see the prospect of universality in faith, with the best of the world's religions shared with others to our common advantage.

"In determining what should be disclosed of yoga technique, I ask therefore that you apply to yourself these words of the Greek philosopher Plotinus, for surely this is your role: 'If we speak and write, it is but as guides to those that long to see, we send them to the Place itself, bidding them from words to the vision. The teaching is of the path and the place, seeing is the work of each soul for itself.' If you accept my contention that knowledge of the yoga path can help the lost souls to Joy and Peace, then there exists a strong *prima facie* case for greater disclosures of information concerning the technique of higher yoga. . . . "

*

He who wishes to fulfill his mission in the world must be a man of one idea, that is of one great overmastering purpose, overshadowing all his aims, and guiding and controlling his entire life.

BATE

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Text-books of The Training Institute of Yoga

Yoga Physical Education, Vol. I : A graded course of yoga āsanas harmonized to prāṇāyāma. The only book that offers a comparative study of yoga and non-yoga systems of physical education based on researches of over 40 years. *Illus. 7th Edn. Rs. 4; 10 sh.; $ 1·00.*

Yoga Physical Education, Vol. II : This is the first and only text especially written for women by a woman, Smt. Sita Devi, to guide the gentle sex in their study of Yoga. The course has been evolved after years of clinical and laboratory investigations to suit the special requirements of women. *Illus. 4th Edn. Rs. 4; 10 sh.; $ 1·00.*

Yoga Personal Hygiene, Vol. I : This classic on the technique of Yoga is based on the ancient yoga texts corroborated by scientific researches at The Yoga Institute. It interprets anew the secret yoga kriyās for vital organs in the light of modern hygiene and preventive medicine. *Illus. 9th Edn. Rs. 4; 10 sh.; $ 1·00.*

Yoga Personal Hygiene, Vol. II : It elaborates the practical details of psychosomatic approach of Haṭhayoga and deals with the control of prāṇa, the sublimation of sex, the autonomous nervous control and the fundamentals of general hygiene and dietetics. *Illus. 9th Edn. Rs. 4; 10 sh.; $ 1·00.*

Popular Pocketbook Editions

These Yoga Classics have been preserved for posterity in the archives of the Crypt of Civilization to be read after 6000 years, and are now available in popular paperbacks. Over 1,00,000 copies sold.

Yoga Asanas Simplified : This book supplies an ideal course for daily practice. Two chapters on rhythmic breathing and dynamic variations of difficult yoga postures make the book more useful even to the sick. *Pp. 173 with 16 illus.*

Yoga for Women Simplified : All the yoga practices do not apply with equal benefit to women. They have special physical and mental needs which call for a special course of Yoga most suited to them. Based on scientific researches, this book presents such a course for daily practice. *Pp. 189 with 22 illus.*

Yoga Hygiene Simplified : It explains the ancient yoga hygiene for the care of the internal organs. These simple processes of internal control and purification are superior to anything known in achieving perfect health and longevity. *Pp. 155 with 21 illus.*

Hatha Yoga Simplified : It deals with the interrelated effects of Haṭhayoga practices on health and personality, general hygiene and dietetics. *Pp. 172 with 15 illus.*

Each Rs. 2·50 ; 4sh. ; 60c; extra postage 75 nP.

THE YOGA INSTITUTE, Santa Cruz, BOMBAY-55

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TO ALL LOVERS OF YOGA

We are conducting a Survey of Yoga Centres in the country. The Ministry of Education is helping this attempt.

We wish to know about such yoga centres and practitioners as you know of. This will help in further contact with them in the cause of Yoga. We are primarily interseted in knowing: (i) correct addresses of centres, (ii) founders and staff members, (iii) their administrative set-up such as registration etc., (iv) their literature, (v) different departments conducted, (vi) daily attendance, and (vii) annual expenditure etc. We also wish to know more about their regular activities such as yoga classes, treatment of diseases, research work and their views on Yoga vis-a-vis modern times.

Is it possible for us to benefit from your information about yoga centres in your area or elsewhere ?

FORM IV

(See Rule 8)

1.	Place of Publication	The Yoga Institute, Santa Cruz, Bombay-55
2.	Periodicity of its Publication	Monthly
3.	Printer's Name	Jayadeva Yogendra
	Nationality	Indian
	Address	The Yoga Institute Santa Cruz, Bombay-55
4.	Publisher's Name	Jayadeva Yogendra
	Nationality	Indian
	Address	The Yoga Institute, Santa Cruz, Bombay-55
5.	Editor's Name	Jayadeva Yogendra
	Nationality	Indian
	Address	The Yoga Institute, Santa Cruz, Bombay-55
6.	Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital	The Yoga Institute (Registered Society)

I, Jayadeva Yogendra, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 1-3-64

(Sd.) JAYADEVA YOGENDRA

Signature of Publisher

©1965

Owner: The Yoga Institute, Bombay 55.

Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

Regd. No. B 9332

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JOURNAL OF THE YOGA INSTITUTE

गुरुकुल कांगड़ी

VOLUME X APRIL 1965 NUMBER 9

29.4.65

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
lume begins in August and is Published on the 20th of each month

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.....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 nP. in postal stamps.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance.

The Yoga Institute

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 9 APRIL 1965

YOGA LITERATURE

by SHRI YOGENDRA

FOR the average student of Yoga who himself does not know what real Yoga is, the selection of suitable literature turns out to be an unending writ of trial and error. Writing in the past was not so much involved with economics as it is today. The ancient authors on Yoga made no claims and reaped no gains from their treatises. They wrote what they realized, in a missionary spirit, so that others might equally benefit from their knowledge. Such literature was therefore sparse, concise, imperative and often impersonal. There was also sincerity of purpose and habit to acknowledge credit where due.

The ancient yoga literature was therefore not inhibited by considerations which guide the authors of today. The *Vedas* and the *Upaniṣads* treated Yoga as a matter of course in their own light of what they knew of it. Nor did Patañjali claim himself to be the pioneer of a new philosophy. He merely stated what he came to recognize at that time as Yoga. Vyāsa did not indulge in snatching away credit from Patañjali for the system the latter evolved. In conformity with the past tradition, acknowledgements were made and credit given to the great masters by all the commentators who drew heavily from the ancient teaching and technique of Yoga.

The rule to quote the older authorities in support of their own interpretations or conclusions was highly respected by most writers on Yoga, especially the commentators. Therefore more commentaries followed the original texts rather

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than new treatises. Special works on Yoga kept to synthesis of what already existed and emphasized only what was new in the context of the old. The misapplication and perversity was left to only a few who elected to draw attention to themselves in the field of Yoga. Fortunately, such writings failed to attract much attention and in due course became obsolete.

In the modern age, there is no restraint on what one writes for money. There is neither honesty, truth nor faith in what one writes ; it is mostly done as a commercial proposition for making a living. Many journalists and authors on Yoga have openly admitted this and, having written gingerly articles and books, have made small fortunes on which they now live. Such authors have no antecedents of yoga way of life and are usually the average who are looking for a living. Knowledge imparted by them through literature is often misguiding, spurious, exaggerated and virtually useless. Such literature contain platitudes *ad nausem* with threads picked up from various writings without mentioning the sources further made presentable and interesting by pretense of authority. This yoga literature has invaded the yoga world because it is backed by high finances and unscrupulous publishers to whom trade is more important than the matter. Even foreign authors come to adopt Indian names, relate themselves to some yogins, āśramas or sacred places and, after an acquaintance of a few months or years, take to writing on Yoga. Such literature is tantamount to no literature, but the writings on Yoga during recent years—nearly half a century—has been of this order.

While selecting yoga literature, therefore, it is imperative that the antecedents of the author are checked up to be sure that he follows the yoga way of life on which he is writing, not for a year or two but for at least a few decades. Just enquire: (*i*) on what authority is he entitled to write ? (*ii*) how long has he been following yoga personally? (*iii*) how long has he been imparting it to others and with what results ? (*iv*) where and under whom did he receive his training ? (*v*) whether he is correct in his academic and scientific appraisal ? and (*vi*) whether he is not merely a stooge of the book-trade looking for fame ? In fact, much that is written about or passed on as Yoga is oftentimes *not*-Yoga.

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अथ नौलि :

अमंदावर्तवेगेन[1] तुंदं[2] सव्यापसव्यतः ।
नतांसो भ्रामयेदेषा[3] नौलिः[4] सिद्धैः[5] प्रचक्ष्यते ।।३३।।

NAULI

With the shoulders bent, one should cause churning of the abdomen fast to the right and left sides ; this is called *Nauli* by the masters.

NOTE : Neither the many initial and necessary steps nor the full technique have been disclosed in this verse. As usual, the methodology has been left for the teacher to decide. Those who follow the words of this text and try to practice nauli are likely not only to be less successful but may even cause some injury to themselves. In case of persons with certain weak internal organs, this practice is precluded. The bare outlines is merely descriptive, while the technique has to be studied under the personal guidance of a teacher.

Nauli is also applied in conjunction with other yoga processes like *basti* and is useful to those who are interested in the higher discipline of physiological Yoga. Applied in moderation, its utility as a purificatory process is considerable.

1. *Tudan* is the reading of B_2 and B_3.
2. *Savyāpasavyayoḥ* is the reading of B3.
3. *Bhāmayet* is the reading of B3, while B1, and B2 read *bhramayet*.
4. *Nauli* is the reading in B1, B2, and B3. both here as well as the sectional heading.
5. *Gaudaiḥ* is the reading of B1, and B2, while *yoge* is the reading of B3.
6. *Prakāśyate* is the reading of B1, and B2, while *pracakṣate* is the reading of P_2 and B3.

मंदाग्निसंदीपनपाचनादिसंधापिकानंदकरी[1] सदैव[2] ।
अशेष दोषामयशोषणी[3] च हठक्रियामौलिरियं[4] च नौली[5] ।।३४।।

Creator of increased gastric juices, better digestion, assimilation etc. and ever creating a feeling of well-being and happiness, Nauli which is the best of Haṭhayoga Kriyās is capable of removing (drying away of) all diseases.

NOTE : Since the movements of nauli—central, right and left—offer internal massage to the digestive organs, especially the alimentary canal, there is considerable increase in the flow of gastric juices referred to as "better digestion" and also an increase

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in the peristalsis (referred to as assimilation and elimination). Proper nutrition and elimination no doubt creates the feeling of good health and cheer. Because of its far-reaching effects as an anti-toxic measure, it acts as a preventive against any disease—symbolically expressed as "drying away of all diseases". For elaboration, refer to *Yoga Personal Hygiene*, Vol. I, pp. 113, 126, 147ff.

1. °*pacatagni* is the reading of B3.
2. *Samdhāyikā* is the reading of B2 and B1 reads *sandhyāyikā* while *samdhāpikām* is the reading of B3.
3. *Tathauivam* is the reading in B3.
4. *Sosinām* is the reading of B3.
5. *Nauliḥ* is the reading of P1 and P2.

[1]
अथकपालभातिः ।
[2] [3]
भस्त्रावल्लोहकारस्य रेचपूरौ ससंभ्रमौ ।
[4] [5]
कपालभातिर्विख्याता कफदोषविशोषणी ॥३५॥

KAPALABHATI

Kapālabhāti—being the quick exchange of inspiration and expiration of breath alike the bellows of the blacksmith is well-known for its removing (drying away of) disorders of the phlegm.

NOTE : The disorders of the phlegm are twenty—these are not limited only to the respiratory tract but also to other areas. Haṭhayoga has three distinct processes for the purpose of hyperoxygenation. Each controls a specific area and is applied both as a preventive and therapeutic measure. Although apparently similar, the three processes of hyperoxygenation differ in their techniques and therefore in their effect. The purpose of hyperoxygenation in each case has to be fully understood before they are applied according to the need. The mere quick exchange of breath, if not rhythmic or of sufficient volumes, leads either to bradycardia or tachycardia according to respiratory allergy of the individual. Why and what is true kapālabhāti is still not well understood. The technique disclosed is devoid of details when such a process involves two other practices almost similar but distinct in details. Cf. *Yoga Personal Hygiene* Vol. I, pp. 65 ff.

1. This is dropped in P2.
2. *Bhastrevalohakarasya* is the reading of B1, and B2, while B3, reads *bhastrevalohakaranam.*
3. *Svarapurau* is the reading of B1, and B2.
4. *Kapālabhātivikhyata* is the reading of B1, B2 and B3. In P2, there is a misprint *visvgātā.*

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THE ANCIENT, LATE AND LATER UPANIṢADS

by S. G. DESAI

THE analysis of the eleven older Upaniṣads itself has been made into two groups as ancient and late Upaniṣads. To distinguish the rest of the Upaniṣads from these late Upaniṣads the term 'later' is used here. Thus the scope of the present article is limited to the Upaniṣads other than the old eleven and one late Upaniṣad (*viz.* the ten Upaniṣads commented upon by Śankarācārya and the eleventh—the *Śvetāśvatara*). These are referred to as late Upaniṣads.

As the result of the thought ferment during the Upaniṣadic period, there arose a sort of intellectual anarchy, which gave rise to various schools of thought. The post-Vedic period is characterised by the rise of the heterodox systems of philosophy such as the Buddhism and Jainism. They attacked the orthodox Vedic religious concept of sacrifices. The followers of the orthodox Āryan religious concept with a view to consolidating the Āryan religion gradually evolved the Purāṇic Hindu Religion. The leaders of this new phase of the religion were prominently the Ātharvaṇic teachers. They were mainly responsible for the vast literary activity, which supplied the theoretical and authoritative background for the new form of the old Āryan religion (*Sanātana dharma*). The *Mahābhārata*, *Rāmāyaṇa*, *Manusmṛti*, *Purāṇas* and a host of new Upaniṣads are some of the records of their activity.

This is the genesis of the later Upaniṣads. After the decline of the Vedic religion of sacrifices, there arose the worship of various deities and various sects came up. There also arose various paths such as Bhakti, Karma, Yoga, Tantra, Yantra, Mantra, idol worship, Viṣṇu and Śiva worship, Pañcayatana worship as also the theories of Avatāras, Varṇāśramadharma, the doctrines of Advaita Vedānta, Saṁkhya and other paths for securing Mokṣa. The later Upaniṣads have thus a definite place and purpose in the post-Vedic Purāṇic Hindu Religion.

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I do not agree with the critics like Vaidya[1] who say that the authors of the later Upaniṣads have abused the high name of Upaniṣad and have wrongly used the sacred authority of that Vedic word to preach their 'worthless doctrines'. It can be seen from the study of the later Upaniṣads as to how the writers have been rather severe in their criticism of these Upaniṣads.

The term Upaniṣad means 'a secret doctrine' and these works are the secret doctrines of various sects. So far as the use of the goodwill created by the name Upaniṣad, we can say that the aim in doing so is equally noble and appreciable. This explains the title Upaniṣad applied to them in any sense of the term. According to Geden[2] the later Upaniṣads expound with more or less fidelity, the Upaniṣad-doctrine from the point of view of the popular religions, exalting Viṣṇu or Śiva or endeavouring to promote the discipline and teaching of the Yoga, or with other limited aim. A majority of these later Upaniṣads belong to the AV. This shows how the Ātharvaṇic seers had taken a lead in propagating the post-Vedic Purāṇic Hindu religion. Dr. Farquhar[3] has given a complete list of one hundred and twelve Upaniṣads belonging to AV. Weber[4] gives the list of eighty-four Ātharvaṇic Upaniṣads. Deussen[5] mentions thirty-nine Upaniṣads belonging to Atharva Veda. The *Muktikopaniṣad*[6] enumerates thirty-one Upaniṣads belonging to the Atharva Veda. The traditional criterion for judging an Upaniṣad as Ātharvaṇic seems to be its Śāntipāṭha, '*Bhadraṁ karṇebhiḥ śruṇuyāma devāḥ*' occurring at the beginning. But this criterion does not seem to hold good in every case. For instance, the *Kaivalya* and *Brahmabindu* Upaniṣads belong to the Atharva Veda, as it can be seen from their colophons, while the Śāntipāṭha occurring at the beginning shows that they belong to the black Yajur Veda. Thus this is not the decisive criterion.

1. Vaidya C. V., *History of Sanskrit Literature*, —Poona, 1930, pp. 161-162.
2. Geden A. S., *E. R. E. Vol. XII*, New York, 1954, p. 540.
3. Dr. Farquhar, *Outlines of Religious literature of India*,—Oxford, 1920, p. 364.
4. Weber, *The History of Indian Literature*—p. 171.
5. Deusson, *The Philosophy of the Upaniṣads*—p-10.
6. *Muktikopaniṣad*, 120 Upaniṣads published by Nirnayasagar Press, Bombay, 1943, p. 141, 144.

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APPROXIMATE DATE

The Śaivite Atharvaśiras Upaniṣads are mentioned in the Dharma sūtras as a sacred text. The *Jābālopaniṣad* is quoted by Śankara as an authority. Rāmānujācārya has often quoted the *Subālopaniṣad*. The *Vajrasūcikopaniṣad* giving the true definition of the word 'Brāhmaṇa' is not of very late origin.

It is difficult to decide the date of these later Upaniṣads as they are often found in various recensions of uneven bulk.[7] Śankara (788-820 A.D.) quotes the Upaniṣads as parts of the vedic texts to which they belong. Rāmānuja (about 1100 A.D.) speaks of the *Chāndogya* and Vājasaneyin or *Kauṣītaki* when quoting the Upaniṣad of the schools in question, the *Subāla* Upaniṣad is the only one which he quotes by this title. Rāmānuja has quoted the *Garbha* and the *Mantrika* (Cūlikā) as the Ātharvanic Upaniṣads, though they according to the *Muktikopaniṣad* belong to the black and the white Yajurveda respectively. Dr. Belvalkar places the *Muṇḍaka* and the *Praśna* between 900-750 B.C. Gauḍapāda, the celebrated teachers' teacher of Śankarācārya, commented upon *Māṇḍukya* Upaniṣad. The *Cūlikā* Upaniṣad on account of its theistic yoga and its Sāṃkhya conception is placed by Deussen near the *Bhagavadgītā* i.e., about 200 A.D. However, following Deussen's arguments it is possible to take back this date by a century or two. The Brahma and Sannyāsa Upaniṣads have their position quite as early as 200 B.C but later parts of these and *Aruñeya*, *Kaṭharutri*, *Jābāla*, *Paramahaṁsa* are not later than the diadactic form of the epic MBh i.e., about 200 A.D. (Deusen Supra pp. 678-715). The Yoga group of the Upaniṣads are mosty in verse and follow the lead of Cūlikā. The earliest of them is *Brahmabindu* and it may be placed about 200 B.C The main group consisting of *Kṣurikā*, *Tejobindu*, *Brahmavidyā*, *Nādabindu*, *Yogaśikhā*, *Yogatattva*, *Dhyānabindu*, and *Amṛtabindu* may be placed about 200 A.D.

7. Dr. Winternitz, *History of Indian Literature*, Calcutta 1933. Vol. I. p. 2–9.

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RELAXATION : MIND AND BODY

by VERA RUNDUS*

MANY FACES OF TENSION

LIKE an ugly bird of prey, tension hovers over the heads of millions of people ready to swoop down on its victims at any time and in any place. More and more men, women, and even children are caught up in its cold grip and held for years, sometimes for the whole of their lives. Tension, in fact, is probably one of the greatest menaces the civilized world must face these days. The countless physical, emotional and moral breakdowns we see around us, and the resulting untold loss of productive working hours stem directly from this strain and stress. Millions of people all over the world are suffering from emotional or mental disturbances. What kind of future are we preparing for our children? We should be mobilizing all our resources to prevent such things from happening before it is too late. Unless we somehow do away with existing tensions, tension will surely do away with us.

In other words, some solutions must be found to halt this growing menace. We must learn to bring rhythm into our lives. We must stop allowing ourselves to be driven and pushed.

In modern India, for example, the government has already stepped in and taken the initiative. Yoga routines are to be introduced into factories and other urban centres in order to tone up the mental and physical health of the workers. In the Western world for that matter, a similar approach would be very beneficial. The practice of the Yoga relaxation and breathing practices could go a long way towards easing and eliminating tension itself, as well as other effects of prolonged stress. Everything in the twentieth century seems to be geared to tension: we work under tension, eat under tension, love under tension; we even rest under tension. Most civilized people seem to have lost the ability to relax. They pay high prices in health and in cash for all

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kinds of poor substitutes for natural, refreshing relaxation. They use tranquillizers, sleeping pills, cigarettes, alcohol and narcotics. They turn to psychoanalysis and even hypnosis—anything for release from the iron grip of tension. Modern tranquillizer is one of the most vicious tension remedies ever invented. It does not release tension. It merely erects a drug-induced protective screen which shuts out basic causes by lowering the normal sensitivity of the nervous system.

Tranquillizer do not change our environment, nor they change our personalities. They merely reduce our responsiveness to stimuli. They dull the keen edge of the angers, fears, or anxiety with which we might otherwise react to the problems of living. Once the response has been dulled, the irritating surface noise of living muted or eliminated, the spark and brilliance are also gone. It follows that the continued use of tranquillizers as a means of escape can only lead to the development of dull and lifeless personalities.

All tension is a form of outward reaction to inner attitudes, manifested through the central nervous system. There are several different kinds of tension:

physical, neuromuscular, and mental.

Purely physical tension is usually induced by prolonged contraction of muscles, whether at work or at play. If muscular tension is allowed to persist over a long period, it will eventually develop into neuromuscular tension. Thus a vicious cycle begins : the nerves cannot relax because of their fixed grip on the muscles, and the muscles cannot relax because the nerves are tense.

Psychological tests have shown that when the body is in a state of physical tension the mind is affected as well. The individual behaves restlessly, exhibiting a clear tendency to be on edge. The reverse situation is equally true: whenever the mind experiences anxiety the body reacts by tension. If you doubt this, just watch a person read a letter or talk on the telephone. If his facial muscles stiffen, his lips tighten, his forehead creases and his whole body stands suddenly rigid, you know the news he has received is unpleasant since his whole being is on the defensive. His reaction is similar

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to that of a cat which arches its back at sight of a dog. Anger may manifest itself in glaring eyes or a reddened face, to say nothing of agitated gestures. Other characteristic signs of disturbance may be tapping a foot, drumming with the fingers, biting the lips or nails, or restless pacing.

Purely mental tension originates in the mind and results in what is commonly known as nervous tension or neurosis. This is believed to be produced by conflict between opposing emotions. Since most of us do not known how to deal with our mental worries, these eventually begin to affect our bodies, turning into what is called neuromuscular tension, or tension of both nerves and muscles, both mind and body. This, of course, leads to further anxiety and worry, and find ourselves setting up a kind of vicious merry-go-round.

WE PERMIT OURSELVES TO BECOME TRAPPED WITHOUT KNOWING HOW TO GET OUT, AND FINALLY END UP FACING A BREAKDOWN, A HEART ATTACK, SOMETIME EVEN UNTIMELY DEATH.

The psycosomatic diseases (from the Greek words PSYCHE, meaning soul, and SOMA, meaning body) are soul-body diseases, caused by the soul but manifested in the body. They are physical conditions induced by the emotions of fear and anxiety. Ulcers, nervous and heart conditions, migraine, headaches, asthma, disorders of the digestive system, certain skin troubles, and most allergic conditions are among the frequent psychosomatic ills.

There was a time when people used to find relief from anxiety by confiding their troubles to their family doctor. The new fashion, for those who can afford it, is to seek help from stresses and strains through the psychoanalytical course —although the results are not always satisfactory.

A harmonious combination of a healthy body and balanced mind should be the natural state, not the exception. Unfortunately we have drifted so far away from the natural —that poise is no longer normal with us.

COMPLETE RELAXATION, IF PRACTICED AT LEAST ONCE DURING THE DAY, WILL NOT FAIL TO PRODUCE IMMEDIATE

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RESULTS. TENSIONS WILL GRADUALLY DIMINISH UNTIL THEY DISAPPEAR COMPLETELY, AND YOU WILL BE LEFT WITH A CALM, POISED, RELAXED ATTITUDE.

The relationship between the body, mind and spirit should be brought into harmonious balance, for man is a blend of all three. Until this is recognized and accepted we will continue to be at a loss as to how to help ourselves out of our present miseries and troubles. No one can avoid experiencing fear and tension at one time or another, but it is within our power to minimize their influence.

WE CAN LEARN TO BANISH THEM FROM OUR MIND THROUGH THE PRACTICE OF YOGA WHICH WAS DESIGNED TO BRING MAN HEALTH, HARMONY AND HAPPINESS.

*

KNOW THIS

REMEMBER that Yoga is still personal both for training and teaching, that the yoga technology is closely guarded even in modern age, that the *real Yoga* is still the precious heritage of the genuine yogin, that yoga knowledge passes from the teacher to the disciple only, and further that the true yogin is hardly to be seen in public even in India much less to be visiting foreign countries.

SHRI YOGENDRA

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CONSTIPATION : ITS DIFFERENT FORMS

WHAT should be considered normal bowel action? Normally this should depend upon the number of meals you take. If you eat twice a day, your bowels must move twice; if more, your bowels must move often. Nature's plan is to have the bowels move normally after each meal and no food residues should remain in the colon longer than twenty-four hours. Watch the child, its feeding habits and stools.

THE CAUSES

The causes of constipation are many and varied. The most important are deficient bulk, incompetency of the various valves checking the progress of intestinal contents, adhesions, poor or anti peristalsis, redundancy of the colon pressure or the waist interfering the movements of the diaphragm etc. The habits of life which lead to these causes are hasty eating, excessive or deficient mastication, insufficient bulk, meat eating, monotonous diet, exclusive use of cooked food; or milk diet, hot food and drinks, insufficient diet, fasting faulty postures, obesity, condiments and concentrated foods, or irregular meals, stimulating drinks, too little water or drinking it at wrong times, irregular sleep, incorrect breathing, lack of exercise, lost "call" of Nature, hurried defecation, use of purgatives, depressing emotions, prolonged baths, etc.

SUGGESTIONS

The expression intestinal stasis in plain words means constipation and autointoxication. Constipation may be either temporary, co-existent with or due to some acute abnormal condition of the body, or it may be of a persistent and prolonged nature. The former soon passes and need not be considered here. The latter is dangerous and the earlier it is attended to, the better for the patient. The causes and various forms of constipation have been elaborated in the various publications and volumes of the journal of the Institute.

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For example, a case may refer to what is known as caecal constipation mostly due to the incompetency of the ileocecal valve, descended caecum or diseased appendix. The muscular tissues of the whole alimentary canal might have lost their "tone" and they need strengthening and adjustment to encourage normal peristalsis. This condition also indicates the need of a change in diet, in habit, and in occupation. The nervous system has also a very marked influence upon the digestive organs and allround changes are necessary in order to bring about permanent cure. It may be remembered that when one is happy, cheerful and contented he can digest his food far more satisfactorily than if he is suffering with a load of care and is discouraged, tired or frustrated.

As a general treatment in such cases, the practice of *śakticālana* movements *uḍḍīyāna*, *paścimottānāsana*, *pavanamuktāsana* (in lying-down-position), *bhastrikā prāṇāyāma* and *vamana dhouti* may be recommended initially—all in moderation. Each case is different from the other and specific treatment could be best recommended only after complete personal examination. As an accessory treatment, however, much can be done through dietetics, physical exercise, massage, slow running or brisk long walks and other general building up and therapeutic processes. To solely depend upon one specific treatment for any definite result, is expecting too much when it is realized that a dieseased condition of any part of the body has always a history involving general debility and disturbed homeostasis.

THE ABDOMINAL MUSICLES

The anterior stretching of the abdominal muscles is also another programme which helps the colon to maintain normal functions. Such postures by stimulating the peristaltic action of the intestine prevent constipation, hepatic torpor and tendency to obesity, and rhematism etc. They further strengthten the abdominal walls, muscles, and ligaments, and are therefore very useful in the treatment of hermia, enteroptosis and similar disorder.

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DHANURVAKRASANA

The bow-curve pose or *dhanurvakrāsana* is an excellent postural exercise for the anterior stretching of the abdominal muscles. It has been described variously by the old authorities. Most suited to colon hygiene, this posture is secured by lying prone upon the abdomen. Bend the legs from the knee-joints upward and fold them on the thighs from behind. Now with the hands at full length receive the ankles and grasp them well. Then raise the neck simultaneously with a steady lift and a pull of the ankles upward. Refer to *Yoga Asanas simplified*. If the utmost benefit from this posture is to be derived, the knees should be kept together and not separated.

The special features of this postures are : (1) the extraordinary amount of intra-abdominal pressure due to the whole body being thrown upon the abdomen, and (*ii*) a steady pull anteriorly throughout the spinal column with alternate contraction and relaxation of all the important spinal muscles especially the ones located at the sacral end. Among the other poses which largely contribute to stretching of all the abdominal muscles are *bhujaṅgāsana*, *salabhāsana*, *vṛscikāsana*, *uṣṭrāsana*, *mayurāsana*, and *cakrāsana*. These are difficult and therefore their application needs modification.

Among the yoga breathing methods which stimulate the activites of the intestine, those which through internal massage help to keep the colon clean are of primary importance. Certain forms of (*a*) śakticālana mudrā, accelerating deep and successive diaphragmatic movements through breathing and (*b*) uḍḍīyāna bandha, lifting the diaphram deep towards the spine are some of the most useful processes for internal massage and thus for the health of the intestine.

UDDIYANA BANDHA

A complementary method to the above, what may be roughly termed initial attempts at uḍḍīyāna bandha, consists of quick inhalations and exhalations simultaneously with the puffing and drawing in of the abdomen.

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ABATING CONSTIPATION

Of all the postures, cultural, constitutional and therapeutic, the most important among those recommended for combating constipation are the replacing postural excercise which by opposite exaggeration bring about contouring equibalance. For this, in contrast to the ordinary head up, leg-down position, the yogins prescribe the head-low-hips-and-legs-high postures which have three specific advantages.

First such position greatly aids the replacement of the prolapsed abdominal organs like the stomach and the intestine—the conditions of ptosis being almost universally present. Second the head-low position drains the abdomen of venous blood thus reducing congestion of the viscera. Third the constant pressure due to gravitation upon the abdominal contents expecially in those whose musculature is weak, relaxed or flabby have to be neutralized by reversing the usual in order to gain the opposite effects and it is only after the viscera have been restored to position that any benefit is derived from other practices.

INTERDEPENDENCE

Indigestion and constipation are the two general terms which practically cover all the functional disorders of the alimentary canal. The first symptom is lack of appetite followed by acidity and catarrh of the stomach. The reflex evil is constipation leading to inflammation of the intestinal tract and autointoxication. Among the causes of indigestion may be mentioned overeating, irregularity in diet, imporperly cooked or unpalatable food, unpleasant surroundings, hasty, eating, drinking large quantities of water during meals, overwork, lack of exercise, nervous irritability, sexual excesses, insomnia and abuse of tobacco, tea, coffee and other stimulating drinks.

Only when habits and circumstances which favour the incidence of dyspepsia—a favourite term for indigestion and intestinal stasis a medical expression for constipation—

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are continually present that organic disorders of the degestive organs make their apprearance. It is therefore essential in the prevention of all digestive disorders that immediate attention is given to the most remote sign of indigestion. This can be properly done by maintaining the natural tone of the complex abdominal muscles.

Daily postural training coördinated to proper breathing generally supplies adequate exercise to the thorax. What however need special attention are the abdomen and the waist. The pelvic organs and the spine being treated separately. Sedentary life, faulty posture-habits and occupational contours first affect the abdominal tone before other harm is done. This can be corrected in two ways. (*i*) through the systematic exercise of the abdominal muscles by the interior and pesterior movement and (*ii*) through mechanical effects on the deep muscles by the intra-abdominal compression.

S. Y.

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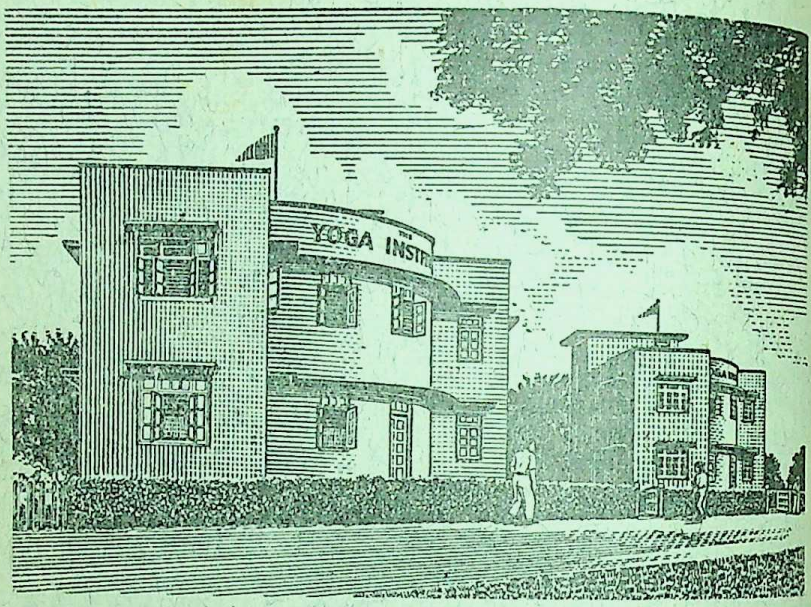

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It is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional diseases often of a refractory nature in the atmosphere of an *āśrama* or *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

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THE YOGA INSTITUTE, Santa Cruz, BOMBAY 55

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

VOLUME X MAY 1965 NUMBER 10

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SANTA CRUZ, INDIA

Old Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50

Volume begins in August and is Published on the 20th of each month

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YOGA

THE MONTHLY JOURNAL OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 10 MAY 1965

ROLE OF YOGA

by SHRI YOGENDRA

THE role of Yoga as conceived in the ancient times is to give relief to suffering humanity, to solve human problems, to sublimate human beings, and finally to bestow peace and absoluteness to the individual and through him to the society. Further, that the system of Yoga is archaic, that it is comprehensive, that it has stood the test of time, that it endows the benefits it claims to the individual who applies it, and finally that it is still likely to be of much use to humanity are the only basic factors *seriously* accepted on all sides by persons interested in Yoga.

It is commonly believed that Yoga is Yoga whatever or wherever it is taught or whoever teaches it. Taken in by such fallacy, most foreigners and—for that matter, even Indians having interest in Yoga are generally drawn to every known place and person whose names happen to be associated with Yoga. It is not sufficiently realized that the interpretation and presentation of Yoga changes with every place, person and circumstances. Under such conditions, it is indeed very trying for anyone to get at the right place, at the right person and the right kind of Yoga. The predicament of the seekers of Yoga therefore can be well imagined when we find them wasting half of their life, time and money in searching for the proper place, for the proper person and the appropriate Yoga. This situation is not a new one ; it has continued for ages and even during the period of the *Mahābhārata*, students of Yoga have been cautioned against a wrong place, a wrong person and a wrong Yoga.

Naturally therefore, after a few months of rambling, from amongst the students of Yoga, both Indians and

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foreigners—some return frustrated, some confused, some still curious to contact as many yogins and yoga centres they can manage, some satisfied with whatever they might have learned as Yoga—although it may not necessarily be Yoga, some disgusted at "*the yoga business*" and many prefering and taking to their old way of life to that of Yoga. Such a situation, even though it might have existed in the past or is still continuing to exist in the present should not be allowed to vitiate the merits of Yoga in the interest of the future.

The first question is: How can this be done? i.e. to have Yoga in the right place, to have it imparted by the right person, and to see that it is the right Yoga that is imparted to the seekers. The next question that arises is: What is wrong with the situation—especially in India, the land of its birth—and why? It may be pointed out oftener than need be, and emphasized for all times that proper selection of place, the proper guru and the right type of Yoga is a rare combination. Unfortunately, it is not fully realized by those in search of Yoga that all those who claim to be yogins may not be so except in their objective appearance, that all yogāśramas while they have the appearance of an āśrama may be engaged in many other things contraindicated by Yoga, and that all such places and persons do not teach the same Yoga—traditions getting intermixed with rituals and dogmatism.

Then, how is a student of Yoga to discriminate between a genuine yogin, a genuine āśrama, and the teaching of genuine Yoga in this age of loud publicity? It is equally impossible for anyone to go to all persons and āśramas before he finally settles down to a given place. Having no special knowledge of Yoga, he cannot evaluate the place, person or the subject. This poses a major problem in the fulfilment of the role of Yoga. For unless and until such practical difficulties are solved satisfactorily, the application, benefits and the progress of Yoga itself shall remain dubious. For this tragic and unhealthy situation, the blame must be shared equally both by the public and the government—the public for being credulous—and the government for being profane.

What is urgently needed is the provision for model yoga institutes —The Yoga Institute to wit—both for teaching

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and training in yoga technology which should first be made uniform, standardized, and reduced to definite methodological technology showing how applied Yoga can be rehabilitated in modern setting. Its various purposes should be made clear by rational sociological approach supported by scientific data. Such model institutes should make their aim clear by accepting not only one aspect but an integrated approach to all aspects of Yoga. It is quite possible that such model institutes set up in a few places may prove an inspiration to many small and indifferent types of yoga centres throughout the country.

In contrast with the orthodox concept, were Yoga to focus its attention from the individual to the society and thus socialize its technology, it shall be possible only when its teachings and technique are reorientated as a system of education to suit modern needs. In such a transformation, it need not lose its identity. On the contrary, it should gain more scientific and rational strength to establish itself as something unique, in the modern educational curriculum and which is so lacking in the present system of education.

In fact, Yoga is not intended to replace university education but it certainly can supplement and sublimate that education at the school, college and university levels for expansive and exact knowledge. What is certain is that India has by accident for the present broken her spiritual backbone in the mad rush for material progress under competitive incentive for survival and supremacy. In this context, the role of Yoga is to supply the essential experience of the spiritual values in one's relation to oneself and others through the technique of shifting the Self from the not-Self and making discrimination possible not in personal interest but in the interest of all.

The role of Yoga as the synthesis of culture and science of Man which contributed so much to the ancient cultural heritage of India—often extolled by the Indian leaders but never translated into a system of education for the modern man—can admirably fill the gap that is evidently there in the demented form of our present education.

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षट्कर्मनिर्गतस्थौल्यकफदोषमलादिकः[1] । [2]
प्राणायामं ततः कुर्यादनायासेन सिद्ध्यति ॥३६॥

THE impurities such as disorders of *kapha* etc. when removed through the sixfold purificatory processes, one should then take to *prāṇāyāma ;* yoga study succeeds (then) easily.

NOTE : This emphasis on the study of prāṇāyāma *only after* the body has been thoroughly purified of all its impurities has been made so often by the yoga teachers that anyone not complying with the advice does so at his own risk Because of the seriousness of the consequences, the warning has been repeated before the technique of prāṇāyāma is disclosed. The sequence of exposition of Haṭhayoga as contained in this yoga treatise has been carefully planned taking into account not only the steps as should be followed by the students of Yoga according to older traditions as were found adequate and justified but also in consonance with the effects as are required to be produced at the psychophysiological level.

Most of the criticism and adverse incidents given currency by those not in sympathy with Yoga technology have their origin mostly in the study of prāṇāyāma taken up through reading of books or by unauthorized initiation of those whose body did not reach the stage of purification as commended by Haṭhayoga. As a result variety of misadventures and tragedies have been quoted every now and then to discourage the common man from undertaking the study of Yoga. The fault is not only with the unscrupulous teachers who start teaching prāṇāyāma without the preliminaries but also with the students who insist on learning the eightfold prāṇāyāma of Haṭhayoga If Yoga is to be respected for its scientific precision in the achievement of its objectives, it is the responsibility of the present yoga teachers that they desist from acting contrary to the traditional recommendations. A simplified course has therefore been evolved at the Institute as a preliminary study to Haṭhayoga prāṇāyāma which is so carefully graded as to avoid any risk whatsoever.

1. *Nirgati* is the reading in B_1 and B_2 while *nigata* is the reading in B_3.
2. *Kaphamedomalānūjayet* is the reading of B_1 and B_2 while *kaphamedogadādikaḥ* is the reading of B_3.

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YOGA DOCTRINE OF NON-INJURY

by SHRI YOGENDRA

AHIMSA or non-injury is not a mere figure of speech with the yogins ; on the contrary, it is insisted on and followed in most of its essentials by the practical students of Yoga. Even though it is only one of the many yoga restraints (*yama*), it is recognized as the most promising qualification of a would-be-yogin. As such it represents the highest ideal of the yoga ethics and possibly the *only one* through the faithful observance of which universal brotherhood and goodwill could be permanently assured.

In the *Mahābhārata* (*Mokṣaparva*), it has been stated that just as all footprints of others get accommodated in those of the elephants so do all religious and ethical virtues become merged in the great vow of ahiṁsā. A question arises that if this is so, where is the necessity of all other yoga restraints and observances ? The yoga authorities explain that the object of all other virtues is merely to render this ahiṁsā itself purer and purer by turning away from sins committed on account of either forgetfulness, playfulness or necessities having, of course, their origin in the injury caused to others.

Injury may be of three kinds: (*i*) *kṛtā* or caused by oneself, (*ii*) *kāritā* or caused through others, and (*iii*) *anumoditā* or approved. Again each of these injuries may either be prompted by (*i*) greed born of temptation or *lobha*, (*ii*) anger born of ungratefulness and disappointment or *krodha*, or (*iii*) delusion born of misconceived notions of pleasure and sense of duty or *moha*. The intensity of injury also varies considerably and may be further grouped in three varieties *viz*., (*i*) *mṛdu* or mild, (*ii*) *madhya* or moderate, and (*iii*) *adhimātra* or intense.

Yogi Yājñavalkya in his yoga *Saṁhitā* interprets non-injury or ahiṁsā as being threefold. It consists in not-causing-of-pain to any living being either by (*i*) speech or *vācā*, (*ii*) mind or *manasā* or (*iii*) action or *karmaṇā*. A combination of these various groups when analyzed singly or jointly reallys evolve infinite varieties of injury.

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Thus it is very nearly impossible for one to escape from causing pain to some being at some time in life, if the standard of yoga ethics is to be maintained. The social purpose is not to elaborate these technicalities but to impress upon the mind of the aspiring students that the main cause of most pain and suffering in this world is to be found in this evil of *hiṁsā* or injury. By the term *non*-injury or *a-hiṁsā*, therefore, is meant that which designates a praiseworthy moral attribute by the very negation of its opposite.

But how can the virtue of non-injury be practised successfully? Where should one begin? The answer is that such a high ethical standard could possibly emanate only through such *positive realization* that all beings in this universe are like himself, that just as pleasure is agreeable and pain is mortifying to him so it is the same with all other creatures. Let him contemplate on this simple truth each day and desist from causing injury to any one. If this great ideal of *ahiṁsā* is once confirmed, all the other virtues follow naturally.

Patañjali, the compiler of *Yogasūtra*, observes that the habit of not-causing-injury being confirmed, hostilities are given up in his presence. It is argued that even the ferocious animals give up their natural animosities in the presence of a yogin, as a reaction of the pure tendencies of the mind of one whose habit of not-causing-injury is vouchsafed.

This is no exaggeration; nor is it a matter for disbelief that, in the presence of *tapasvins*, even wild beasts turn non-violent. Such a reaction on wild animals has been common in the lives of spiritual personages. Even in these days, such *miracles* are within the realm of possibility. It is said of Sri Ramana Maharshi that while on the top of Arunachala hills, a tiger came and sat in front of him almost the whole night and departed at dawn. The biography of Swami Rama Tirtha contains a large number of such incidents. When he was sojourning on the Himalayas, such happenings were even more spectacular. One morning, he found that he had passed the night on the back of a python big enough to swallow him at one gulp. On another occasion as he was passing along with his disciple, Swami Nārāyaṇa, a big

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bear came along towards whom Rama at once turned and asked in Urdu : "How do you do ?" as if it was a familiar friend.

His Holiness Paramahaṁsa Madhavâdāsajī passed nearly seventy years of his life in the jungles and many instances might be cited from his life to show how yoga ethics could be incorporated into practical life with advantage.

The whole secret of training the wild animals and even the deadly cobras lies in the simple assurance of non-violence and love towards these beings. Miss Hansa Hussain, a professional dancer, narrates her experiences of many poisonous snakes—each eight feet long and having all its teeth intact—with whom she plays and dances freely. According to her, it is nothing but mere kindness and love that win the confidence of these otherwise dangerous creatures.

Thus the attitude of non-injury advocated by Yoga does not end in mere theory ; it has actually to be put into practice. Similarly, the results promised through their observance are in no sense imaginary. There is nothing like a miracle in the yoga ethics, inasmuch as the theories it propounds and the practices it advocates are highly logical and, in a large measure, demonstrable.

But at present how far is such an ideal of ahiṁsā practicable ? A modern student is apt to say that it is alright for the yogins to sit in a jungle and contemplate on the potentiality of non-injury but if consciously followed it may result into nothing but continuous suffering. Under existing conditions, the cult of ahiṁsā may prove a disadvantage, politically, socially, economically and otherwise not because it is illusory but because it is neither universal nor reciprocal.

There are again the adverse biological factors like the germs and microbes one has to fight against in order to exist. We have also the *wild* animals and *men* who live on human blood; and the modern exploiters who will double their pace if non-injury is confirmed. What about the thieves and murderers? And the injuries inflicted in self-protection ? This difficulty was not overlooked by the yoga teachers for it has been made

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clear that this great universal vow of non-injury is only for the yogins. The householder, however, may modify its application consistent with his duties (*dharma*). The *interpretation* of these duties, the restricted code of ahiṁsā (*anuvrata*) and the injuries caused in self-defence again leads one into a vicious circle

Be that as it may, the yoga ideal of ahiṁsā is indeed noble. Let every man do his best to follow it and set an example so that, in course of time, it may become universal and the human beings might be treated as human beings if nothing more.

●

TRAPS AGAINST HUMANITY

Nationalism alike individual religion is narrowness in its broader sense. Let us refuse to be called Hindus, Christians, Muslims, Buddhists or anything else that suffers from sectarian propaganda. Let us rather be called Man first and last. Let us not invent more words to divide humanity and fight over; let us do away with being called Asiatics, Europeans, Americans or whatever be our nationalities; let us for once and all be called *human beings* and be treated *as such.*

Life Problems by Shri Yogendra

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OBESITY IN WOMEN

by SITA DEVI

THE two common ailments amongst the civilized women are latent constipation and overweight. Pathologically both are interdependent ; and their cumulative effects in due course form an inevitable. Medicine is no remedy, for it merely taxes the organs requiring natural stimulation. Even people who have their bowels move once a day or even more often do not know that they might be constipated. They are likely to suffer from alimentary toxemia. The feeling of lassitude, fatigue, headache and general malaise are just a few of the symptoms of latent constipation.

Overweight, while not a disease, is a bad symptom for the reason that the excess accumulation of fat brings on diseases of the circulatory, respiratory and digestive systems and shortens the span of life. The psychological reactions are even more distressing because, in both cases, the desire to get better by constitutional methods diminishes, the capacity for effort lessens, and fatigue upsets habituation.

Wrong food habits which are responsible in both the ailments should be corrected as a beginning. Except for an hour before and after meals, drink water freely. Eat green vegetables and other bulky foods and reduce the intake of starch and fats. Ten per cent of the food should be made up of fresh fruits. Avoid fried articles, sweetmeat, sugar. Reduce intake of food by five per cent and desist from temptation to over eat. Take nothing between meals but plain water and space meals by not less than four hours. Breakfast and tea which intercede should be of very light nature.

According to the clinical observations at the Institute, muscular bulk acquired through rigorous body-building precludes proportionate and healthy development of the internal organs. The virtual monopoly of the blood stream by the muscular system thus retards the full development especially of the nervous system and the brain. In the case of accumulation of fat, the same is encouraged by faulty diet and costiveness notwithstanding the role of the thyroid and the pituitary. It had also been observed that the morbid surplus often tends to collect near the usually inactive portions

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of the body especially the waist and the hips. It then extends to the lower and gradually the upper portion of the abdomen and the breasts. The lower extremities and the arms being in some form of action are effected last.

As a preventive and remedial measure, therefore, the parts of the body which need the greatest care in a woman are her waist zone and the pelvic region. For it is where constipation begins, the fat often accumulates, and the faulty postures further tend to loosen the tone of the abdominal muscles and the pelvic floor and thus make her look flabby. Besides general hygiene, extreme stretching exercises help correct faulty elimination by improving the abdominal tonus. The evils of faulty postures are likewise balanced and thus not only the accumulation of fat is prevented but even the reducing of fat is made possible. For one thing, extreme stretching causes deep pressure both on the muscular tissues as well as on the organs closely associated. For another, any stretching of the body or its parts enables the muscular tissues to either using up a part of or putting into circulation most of the surplus deposits of fat. Such movements further tend to equalize the blood circulation by encouraging the venous flow, promote better coördination and tense the usually relaxed abdominal muscles.

It is a scientific fact that a certain amount of fat is invariably present in all muscles and its normal distribution is largely ensured through properly selected stretching exercise. On the contrary, repeated movements so common to modern system of physical education not only tend to stiffen but even multiply or enlarge the muscular fibres.

For these very reasons, the yoga postures are the best means to preserving—besides slimness—tonicity, elasticity and normal relationship and functions of the internal organs without fatigue or violence. In fact some of the preliminary poses are so simple that they may be practiced with advantage even by those who are quite unaccustomed to any form of physical exercise. The discerning woman should thus find in yoga posture training that type of physical education which is most suited to her sex.

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ELEMENTARY YOGA EDUCATION

by SATYA PAL DUGGAL

NEED FOR PSYCHOPHYSICAL EXERCISE

THE main purpose of following any physical culture is to improve health—physical as well as mental. In recent times, one's way of living has so radically changed that daily normal, routine of activities does not provide adequate exercise for even the skeletal muscles what to say of the internal organs. Not even this, what is more, is that modern life has somehow become so complex that there are problems at every step, and these become a source of mental tension and even of anxiety. Thus, expectations from body continue to grow more and more while its capacities become comparatively less and less. For another, body is an instrument—referred to as vehicle in Yoga—which is constantly under use. It therefore needs proper care and daily attention if we want to make the best use of this wonderful psychophysical system.

WHAT IS HEALTH?

Normally, in the case of an average man, the concept of health is vague and sometimes even contrary to the requirements of an ideally healthy system. Bulk of the body seems to be the main criterion. But even casual thinking would convince us that bulk of the body is not health especially when medical findings are that being a little underweight is an asset but a little overweight is a definite liability. Body is merely an instrument to achieve the purpose or goal of life and bulky or muscular body is not in any way a better instrument for integrated development.

Healthy individual is one who can bear physical and mental stress and strain without being effected by it—avoiding breakdown—and can easily recover the normal state in a short period. Like an elastic material, it is deformed less by a calculated strain and recovers faster than other materials. Hence efficiency of the organism has to be accepted as the only criterion for good health. In more accurate form we

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may express it in terms of normal heart, normal pulse, normal blood circulation and pressure, higher lung capacity, good grip in relation to weight, maximum stretch of the spine and everything about or more than normal.

HOW TO ACHIEVE THE IDEAL GOOD HEALTH

A number of systems of physical education are in vogue– yogic and non-yogic. For different purposes, there are many schools of Yoga. But before we enter into such details or examine them, let us evolve the criteria for an ideal system.

i. Firstly, such system should *remove functional irregularities* which are usually present in most of the individuals.

ii. It should provide precisely just that much exercise and training as is physiologically necessary to both the external as well as the internal organs.

iii. This exercise of different tissue-groups in the body should be made possible with the minimum wastage of tissues as such and also should involve minimal effort.

iv. It should affect all the systems of the body.

v. The vital index of the body should remain high throughout the exercise. The body should not feel deficiency of oxygen at any stage. Heart and lungs should be habituated to bear extra strain during exercise.

vi. This scheme should be self-sufficient. It need not depend upon apparatus and also on some other forms of exercise followed by other systems.

vii. It should be simple enough so that much of the time is not spent in learning new techniques. Simple and easy technology means that greater number of people can be benefited by it.

viii. It should at no stage cause fatigue. One should feel fresh throughout the entire period of practice.

ix. It should consume less time so that many can take to it with regularity.

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x. It should be non-violent in character i.e., it should avoid jerks, hasty or arrhythmic movements which jolt the body. The same should be done with ease and sedate mind.

Now, if we were to survey the different systems of physical culture, we find that none of them satisfies most of these obvious and fundamental requirements. In fact, they lack that integrated approach which is the basic in Yoga and which emphasizes the maximum health of the body at various levels.

MENTAL AND EMOTIONAL FACTOR

In most systems encouraging physical training, the mental and emotional factor does not receive as much attention as it deserves. In some, it is completely ignored. For example, in certain physical education methods, there is tendency for display, competition, over-straining one or more organs while neglecting the others. These are also not comprehensive, are time-money consuming, and are fatiguing instead of having refreshing and soothing effects. These methods consume vital energy of the body at such a rate that the body becomes bankrupt before normal old age. Moreover, there is no attempt at all to bring about harmony between the different planes of life through subjective attitude. This is why vigorous gymnastics, athletics, sports, games, acrobatism, mass drills and even home exercises are not suitable as a standard regular system for the maintenance of ideal good health.

Yoga physical education on the other hand does not miss any of the ten points cited above. It is corrective besides being constitutional. It is claimed on the basis of clinical and other evidence that the yoga practices bring the body and mind to the normal state. For example, the weight of a person having overweight is reduced; while one who is underweight begins to gain in weight. High blood pressure is lowered, while the low blood pressure is raised. Vital capacity also increases and thus the yoga practices can be depended upon for all-round good health.

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Regarding time-money complex, the yoga physical and psychosomatic practices do not take more than an hour at the most each day, but in return they provide for proper functioning of the body and mind for the whole day and even more. Moreover, there is no need whatsoever of any apparatus except a mat. There is no problem of fatigue, emotional agitation or harm. Mental efficiency, power of concentration and poise are improved. As an integrated course, yoga education is most suitable for physical training and mental discipline.

★

The contrast between hermitages and modern universities is very great for the latter fail to supply the requisite environments encouraging actual living in conformity with the teachings under constant supervision and contact of the teacher. As a result, there is much barren superfluity of academic knowledge that stick to the students as an objective layer of decoration without any harmony between the basic understanding of life and actual living, This duplicity encouraged by modern university education is responsible for much that is unpleasant and suicidal.

Education in ancient India had a different value was applied differently and had therefore a different method of imparting it. The significance of masters and their abodes of learning could only be appreciated by those who realize the difference between ornamental and applied knowledge. The hermitages represent the qualitative and the universities represent the quantitative knowledge. What is needed at present is the harmonious blending of what is best in each.

Science of Yoga by Shri Yogendra

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WHAT DO YOU SAY?

READER'S VIEWS

GOTTHARD de Beauclair of Frankfurt am Main in Germany writes: "On account of very strenuous business work, I had sometimes suffered from neurotic heart trouble and had been hoping to find a remedy for it through Yoga practice. After a few weeks (of such practice), I saw that my expectations were being fulfilled, and I was soon able to give up my visits to the doctor and also to stop taking homeopathic medicine.

"As rather unsportsmanlike type, I was from the very beginning impressed that these Yoga exercises (always without 'forcing') *only by being done regularly* had such a strong effect on my constitution that I was soon feeling much fresher and more efficient in every way. This experience prevented my making the mistake that so many Europeans make i.e., always wanting *to learn new exercises thinking that they will thus attain perfection more quickly*. I soon noticed that in Yoga, pupils are given only those exercises that are proper for them—each according to their different constitutions and that it did not depend, as in ordinary gymnastics, on 'always doing it better', but first and foremost on *regular repetition* of those exercises.

"In order to guarantee this regularity knowing how hard it is in daily life to carry out good intentions, I thought it wise to continue my Yoga exercises under control (of a teacher) even after I had learnt to do them without difficulty. Without such a constant control, quite likely I would probably have stopped practising them very soon.

"I have always been envious of those who have had the opportunity of learning the Yoga method of respiration while they were young, knowing that they were enabled by it to lay a foundation of permanent health in the future. My surprisingly improved state of health convinces me that we inhabitants of large cities, who have far too little fresh air, are in particularly urgent need of such exercises because these

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provide the cells with the oxygen they require. It is a well-known fact that the most dreaded disease of our time—cancer—can be favourably influenced by an increase of oxygen. To my mind, the ancient system of respiration, as practised by Hatha-Yoga, should be taught in primary schools.

"But, because of the strong effect that they have, these (Yoga) exercises should be specifically chosen for each individual pupil. While I was taking part in class work in another town for a short time, it became, clear to me what good reasons there are for giving private lessons only! Individual attention is a must in Yoga if the teaching is to be successful besides the moral integrity of the teacher and his spirit of sacrifice. Trying to learn the exercises from books has similar negative results to learning them from inexperienced teachers ; for this reason I consider myself very lucky to have had the opportunity of learning them directly from a genuine teacher."

★

Especially with yoga training, the texts prove to be of little value since most of the practices are of an esoteric nature which have generally been kept confined amongst the circle of yogins who would communicate their secret technique only to the most deserving pupils. These yogins living in the solitude of mountains were hardly accessible ; and there are today very few who would be eager to learn Yoga under conditions which may be imposed upon them. Even in ancient India, yoga monasteries were few and far apart, and the training in yoga technology thus became extremely difficult.

Science of Yoga by Shri Yogendra.

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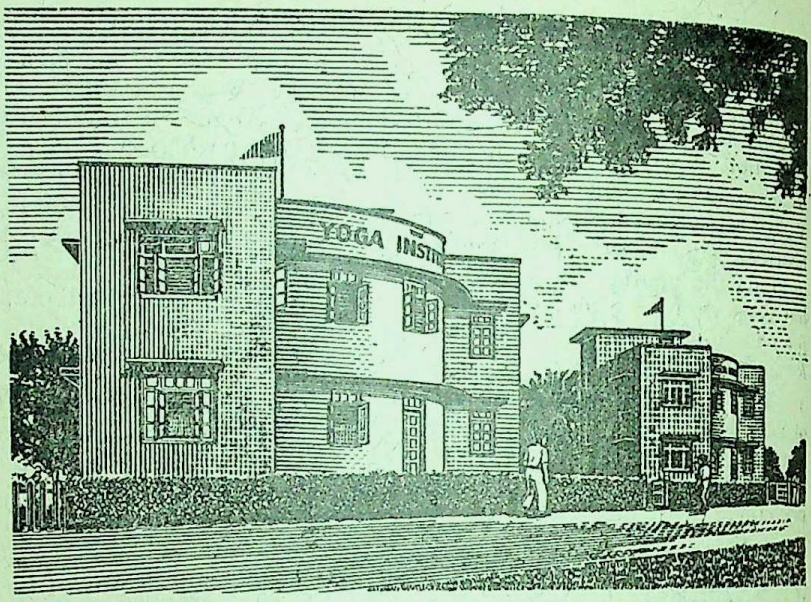

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Agri Colection, Haridwar

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JOURNAL OF THE YOGA INSTITUTE

गुरुकुल कांगड़ी

VOLUME X JUNE 1965 29-6-65. NUMBER 11

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 11 JUNE 1965

CONTROLLING THE MIND

by SHRI YOGENDRA

HAVE you ever tried to control your mind? With your body, you are able to do everything; so if you want to walk, you merely have to get up and begin. Is it so easy to dictate to your mind and get it to do so as and when you like? It means that while you have control over your physical being, you are not *always* sure of your control over your mental being. Yoga emphasizes that it is as necessary for a man to have control over his mind as to have control over his body. Have you done anything to achieve it? If not, begin, because it is never too late and the result is sure to be in your favour as the control of the body indicates. You are then not the slave of the mind dragging you all around but its master ordering it do what *you* like.

You may ask: How can this be achieved? One of the objectives of Yoga is to help you to gain control over your mind. Of course, it is not as simple as it appears because before any control is possible, so many preliminaries of study have to be gone through. For example, have you succeeded in visualizing your objects of thought? For if the mind wanders or other thoughts drift in, it is a sure sign that the road is not clear. Under such conditions, it is undersirable to attempt concentration or meditation since these will not be fruitful. If any progress towards concentration is to be made, it is imperative that when alien thoughts waver or disturb the mind from your effort to hold a thought, you are to displace these intrusions again and again till you are able to retain awareness of only one thing or one thought. Like the un-

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wanted visitors, such intruding mental modifications should be debarred—as if by closing the door against them. This technique should not be merely for temporary application but should become more or less a habit.

Thus whenever the mind is ordered to a particular thought or objective, the mind should go over and over again to it, avoiding distractions, and also be held there—if not in reality, even as an image—for at least a few minutes to the exclusion of any other thought, objective or image, before passing on to the next step of mono-thought-conglomeration.

Only those who have earnestly tried it can understand how really hard and complicated a task it is to control the mind. So, while in theory it appears to be an easy job to control or concentrate the mind, in actual practice the mind not only refuses to be controlled or concentrated but virtually creates tactical uneasiness when attempts are made to harness it. With the first experience at thought-control does one realize what an uncurbed and ungoverned state one's mind has always been in. It is only then that the necessity for regulating his thought-waves and other mental modifications (*cittavṛttis*) startles him with the humiliating memory of the wasted time and energy in many aimless and fruitless toils.

Yoga asserts and proves that alike physical control of the body which imparts agility and precision, the mental control is ultimately capable of leading to self-mastery—the control of personality—which is *the key* to all success in life. At first, the mind refuses to be controlled for it has been habituated to wander; but the yoga student need not feel disheartened or give up his attempt in despair for that would indeed be harmful when the mind recoils and makes future attempts impossible. What one should do at this stage is to cultivate patience, and seek aid of the easiest methods of mental control so that one may at least make a beginning.

After freeing yourself from outside influences or impacts of thoughts, try to be composed and be introspective with a view to going into silence —emphatic silence—as in the final stage of *nispanda bhāva.*

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HAṬHAYOGAPRADĪPIKĀ—CH. II

प्राणायामैरेव [1]सर्वे प्रशुष्यंति मला इति ।
[2]आचार्याणां तु केषांचिदन्यत्कर्म न संमतम् ॥३७॥

Some of the Masters do not recommend the (six-fold) practices since the impurities are reduced by *prāṇāyāmas* themselves.

NOTE: *Yajnavalkya* and others like the author of *Śiva Saṁhitā*(?) do not treat of *ṣaṭkarma* says the commentator. In the early Upaniṣads and other yoga texts like the *Yogasūtra*, there is very little information about the *ṣaṭkarma*, although *Maitrāyaṇi* refers to *lambikāyoga*—more likely khecarī. Taking for granted that the average man is healthy and normal, the early practice of Yoga involved only āsana and prāṇāyāma. Between them, they were supposed to offer all that was physiologically necessary for the practice of higher Yoga.

Prāṇāyāma at its highest level than the respiratory act is undoubtedly an excellent means of preventive hygiene, of autoimmunization, and of psychosomatic treatment. The need for *ṣaṭkarma* should have been felt at a stage in the history of Yoga when real prāṇāyāma remained unviable both because of the poor capacity of the student and also because of the unwillingness of the teacher to pass the secret on to the disciple. Other means in the form of *ṣaṭkarma* as general hygiene and therapeutic measures then took over—as evident also in *Āyurveda*—which very nearly substituted the affects of real prāṇāyāma. And although the dependency on prāṇāyāma was thus relieved, prāṇāyāma itself became less and less understood as real prāṇāyāma was originally meant to be. The importance of *ṣaṭkarma* in later yoga texts squeezed out prāṇāyāma as was first conceived. As a saving grace, it has however been stated that all the ṣaṭkarmas lead to the easy and better practice of prāṇāyāma and therefore the former should precede the latter. The commentator merely refers to this technological complex and avoids arguments either in favour or against each.

1. *Dṛḍham* is the reading in B_1 and B_2
2. *Ca* is the reading of B_3.

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उदरगतपदार्थशोधनंस्यात्पवनमपानमुदीर्य[1] कंठनाले[2][3] ।
क्रमपरिचयवश्यनाडिचक्रा[4][5] गजकरणीति निगद्यते हठज्ञैः ॥३८॥

The stomach-contents can be cleansed having the same vomitted by *apāna* impulse through the foodtube. *Gajakaraṇi* or autolavage has been described by the knowers of *Haṭhayoga* as that practice in which the nerves' (impulses) have been mastered by gradual observation.

NOTE : The commentator himself comes out with two different readings. The first could be constructed as क्रमपरिचयावश्यं नाडीचक्रा while the other he mentions as क्रमपरिचयवश्यनाडिमार्ग. For more information on the practice refer *Yoga Personal Hygiene*, Vol. I, page 112 ff. Reference to nerve impulses is important as these provide the physiological reflux at the lower level. This again proves that the real meaning of *prāṇāyāma* is the control of these subtle impulses and not merely the control of the respiratory act. The example of *vamanadhouti* cited above is applicable to experts and the Institute trained a number of students who could practise gajakaraṇi with the aid of prāṇāyāma alone. There are however a large number of students whose internal organs are dull or less sensitive to subtle nerve-impulses (*prāṇavāyu*) and such students therefore need physiologic stimulation to cause any reflex. For such students, ṣaṭkarma is the proper means to remove pathogenetic metabolites. Therefore *malaśudhhi* and *nāḍiśuddhi* can be possible both through prāṇāyāma alone in case of merited students and through ṣaṭkarma in case of all other average students. One is cautioned not to read any contradiction in such conflicting statements appearing quite often in various yoga texts.

1. B_1,B_3,P_1,P_2,P_3 read ॰पदार्थमुद्वमंति.
2. B_3 reads. ॰द्वीर्य
3. B_3 reads कंठनालो
4. B_3 has a reading in the first half of the second line as follows : करिभिरिवजलंस्येवायुवेगात्.
5. B_1 and B_2 read ॰वश्यवायुमार्गा in place of ॰वश्यनाडिचक्रा. P_1 reads here वश्यनाडिवक्रा.
6. B_1 and B_2 read गजकरिणीति. The word इति is dropped in B_3

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GENESIS OF MODERN YOGA

by SHRI VIJAYADEV

We draw inspiration in the study of a subject like Yoga by knowing more of the life and thoughts of great masters of the system. The hundred and twenty one years of life of Paramahaṁsa Mādhavadāsjī was replete with much inspiring material. While no biography doing justice to his life is available, his chief pupil Masta Mani—as the teacher called Shri Yogendraji maintained a good record.

One characteristic quality of the great Master was his wholestic sense of detachment enlivened by his supreme faith. His disinterestedness grew from loss of his parents, his resignation from the judical job, and his renouncing home and family. In later times, the same spirit of detachment continued and wealth and power made no impression whatsoever on him. At his ashrama, he permitted full freedom to all his followers. He did not like to interfere with the large community of over 700 persons under him. However this did not cause him to flinch from attending to some of the needs of the *jamāta*. After getting up in the morning at 4 a.m., and meditating in a special underground cell till 7 a.m., he would come out and meet the community and enquire in details about the welfare and comforts of every member.

Paramahaṁsa Mādhavadāsajī was simple in his habits. All he required to sleep on was a piece of cloth on a hard floor. He would often cook his own food himself and add even a little extra for Mastamani, while he was at Malsar. Moreover, he enjoyed the simplest food.

There are several instances of a deep abiding faith that Paramahaṁsa Mādhavadāsajī had in himself and in God that was responsible for solution of problems that appeared unsurmountable otherwise. The upkeep and maintenance of a large group was itself surprising since no fixed arrangements were thought out. Paramahaṁsajī would say that so long as he had a grain of sesamum he would share it with

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others by crushing it and mixing it with water so that the same can be evenly distributed to all members.

The Nara Nārāyaṇa temple that Paramahaṁsa Mādhavadāsajī started constructing in the hermitage at Malsar was taking very long time to even come up to the ground level. Once when Shri Yogendrajī was inspecting the construction with the Great Master he remarked about the slowness of progress. Construction work had hardly come up by three feet above the ground level. "Will this construction ever be completed." Shri Yogendrajī suggestively queried.

"*Han, ho jāyegā*" was the Master's reply. And it was a fact that the large Nara Nārāyaṇa Temple was completed during the very life time of Paramahaṁsa Mādhavadāsaji.

Unlike the case of ordinary persons who tried to correlate their words and statements to events that had taken place, in the case of great men, events kept pace with casual statements made by them. How often Mādhavadāsajī had to say "*Ho jāyegā*" and in mysterious manner the things used to happen.

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VĀCASPATI AND BHIKṢU ON SĀṀKHYA-YOGA

by JAYADEVA YOGENDRA

In the Sāṁkhya-Yoga interpretation, Bhikṣu has put forward the distinctive hypothesis of reciprocal-intelligizing. He gives five convincing arguments in support of this as well with a view to refute the position taken by Vācaśpati. For both, the reflections are however material phenomenon only.

There are also certain minor differences between the two commentators over the nature of Sāṁkhya-Yoga evolution; that of Tanmātras from the Mahat, that of grosser atoms from Tanmātras, and that of the physical body from the gross atoms.

The two commentators do not hold identical views about the pure body of the Īśvara in the *pralaya*. Bhikṣu has given us six points to clarify his stand. Though not very elaborate about his peculiar synthesis of the six-systems and his belief in the Jīva and the Paramātman, Bhikṣu drops a hint here and there on these lines.

The divisions of the Samprajñāta samādhis and their exact nature has caused some differences between the two. Vācaśpati has an eightfold division, while Bhikṣu has a sixfold division of the samādhis. Bhikṣu does not agree to Vācaśpati's interpretation of ānanda anugata and asmitā anugata samādhis. They disagree in the interpretation of a crucial sūtra of the *Yoga Sūtra*, samādhi pāda.

There are certain divisions of mental types wherein Vācaśpati is on the whole very vague; and Bhikṣu has interpreted them in his own way. Vācaśpati believes in one entity as whole known as *Vṛtti*, and not as five types generally accepted by other commentaries.

In their theory of perception, in the interpretation of *abhimāna*, and as regards half a dozen interpretation of words both the commentators seem to disagree

There are certainly intrinsic differences of interpretations between the two, so while Bhikṣu is more original and rational, Vācaśpati is both scholastic and conservative.

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A LINK BETWEEN SCIENCE AND MYSTICISM

by U. A. ASRANI

My main thesis, based on my spiritual experiences and wide studies, is that religion and its active aspect, Yoga or Mysticism, are for man. They are ordained by God for him, only in the same sense as natural laws are. They are a human need.

Even God or the Brahmān etc., are pictures of the Fundamental Reality, which man has himself made, so as to suit different types of mind—emotional, intellectual etc. These pictures may not be rejected. The imagery in them is so deeply ingrained in man—as Depth Psychologists Jung, Progroff and others have shown—that it cannot be easily disregarded. On the other hand, it can be effectively utilised in mystic techniques. All the same, the fact is, that the Fundamental Reality cannot be captured so easily, in any such narrow imagery, in any categories of language and logic. Even an electron, or Einstein's Space-Time-Continuum etc. refuse to be so circumscribed.

If mysticism and religion satisfy a human need, which is that need? A clue to the answer was given to me by experiences of a state, at least akin to the Sthita Prajna (Stable Mind) state of the Gita. The state is also called the Jiwana Mukta or Sahaj state by the Hindus, the Vita Raga State by the Jains, the Unitive Life or Perfect Justice by the Christians, Nafs-Mutamaiyan by the Quoran, and Haquiquat by the Sufis. The state has of course a subjective aspect; even the eating of a mango has an indefinable subjective relish. But just as a mango has besides that, a chemical or dietetic aspect, so also this state has a psychological aspect—viz. the elimination of all distress and the attainment of perfect bliss. It is psychologically identical with *Perfect* Mental Health, as defined by mental health specialists of to-day—but miles ahead of 'normal' mental health, aimed at by psychiatrists and psychoanalysts. Man groping for that Perfect Mental Health has evolved different systems of religion and mysticism.

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That state is free from selfishness, takes desires easy, stands above weal and woe, and is free from emotional, nervous and mental tensions, as well as complexes. It indicates, not merely sublimation but a completely integrated mind in harmony with the whole universe; hence always at ease, though active. This provides us with a link between religion and psychology—including Para and Depth Psychologies, and Psycho-Synthesis etc.—as well as between religion and the science of mental health. These sciences have also subjective aspects; e.g. unselfishness is recognised as essential for perfect mental health as well.

Such a link, once proved and generally accepted by mystics of all types, will awaken the modern civilised man, dazzled by the glamour of materialistic sciences, to the fact that religion is also, one of man's vitally essential psychological needs in this tension-ridden age. Scientific methods are quantitative, exact and impartial; they would test mystic techniques, and expose half-way-houses, frauds and shallow propaganda. New scientific aids to mystic achievements—like the Haṭha Yoga of the past, in India—may get evolved.

This real target of mystic endeavour—the Sthita Prajna, or stable Mind State, or Perfect Mental Health, appears under different names in different creeds. Self-knowledge, Samadhi (mental quiet or trance) etc., are means to that end; not ends in themselves. So also mystic Visions and Sounds. Quietism or Escapism may be justified for the purpose of further delving into mystic depths, as a bit of research, but is otherwise a blind alley. Such Perfect Mental Health, should be natural and easily available, without protracted or hard Sadhana or mystic effort; if only the artificial vices, anxieties and tensions, produced by civilised life, can be eliminated. Personal salvation is immaterial for one who is identified with the infinite.

Concentrated and efficient activity of mystics, their balanced judgment, their sweet, unselfish and ethical conduct, their paranormal insights and intuitions, their miracles, and even the fruition of their aesthetic, literary or other tastes and

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potentialities—referred to by Ira Progroff in his Depth Psychology—are all spontaneous by-products of that state. It is the same as Assagioli's Psycho-Synthesis; and the release of energy by it is Assagioli's Psycho-Dynamics. This State is the demand of the age; perhaps the next vitally necessary stage in the cultural evolution of man.

Philosophical intuitions of mystics, though all tending towards unity, sympathy and harmony, due to their mystic experiences, are also coloured with individual theological prepossessions. Hence mysticism in general, does not yield any definite detailed metaphysics. On the other hand, scientists are beginning to appreciate a synthetic, instead of an analytical outlook, as necessary for explaining various phenomena in atomic physics, para-psychology and embryology. The Field Theory of Psychology, makes narrow egoism appear stupid. Unselfishness is desirable even for mental health. Thus even the sciences, as they stand today, appear to point towards a philosophy of life, which is essentially moral, religious and synthetic.

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YOGENDRA RHYTHM

(AN INSTITUTIONAL PRACTICE)

Do you know that thinking commences and corresponds with breathing? Strangely, the yogis believed that we could not entertain a long thought if we breathe quick and short. There is another reavealing question about breathing and our body movement. Do we breathe when we proceed to reach the final stage of an āsana ?

In fact, you may find that while performing āsanas you might not be following any systematic method. Of course, you bend down in yogamudrā or paścimottāna carrying out a mechanical movement, and you may be for all you know inhaling or holding your breath without any thought. This is wrong and also harmful. The simple commonsense principle involved is to exhale when there is compression on the abdomen and chest and to inhale when you stretch or expand your chest.

This principle has been systematically worked out by Shri Yogendrajī in performance of all āsanas and is known as Yogendra Rhythm. Prāṇāyama ratio of 1 second inhalation, 2 seconds retention, and 1 second exhalation is used.

TALASANA AND YOGENDRA RHYTHM

In tālāsana, you begin raising your arm and your toes as soon as you begin inhaling. You reach the maximum stretch upwards and remain in a static condition holding the breath. You return to normal exhaling. The breathing rate is :

Inhalation	2 seconds
Retention	4 seconds
Exhalation	2 seconds

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Thus, the ratio of some of the āsanas will be :

Name of āsana	Type of Movement	Breathing	Time	Ratio
Koṇāsana	Bending sideways	Inhalation	2 sec.	
	Static pose after maximum bend	Retention	4 sec.	
	Return to normal	Exhalation	2 sec.	2:4:2
Utkaṭāsana	Raising on toes	Inhalation	2 sec.	
	Remaining static on toes	Retention	4 sec.	
	Squatting down	Exhalation	2 sec.	
	Remaining seated	Suspension	4 sec.	2:4:2:2

Advantages accruing from coördinating Yogendra Rhythm with āsanas are :—

1. Slow and meaningful dynamic movement instead of fast drill-like exercises ;
2. Comfort and ease in bending and stretching while performing the āsanas ;
3. Increase in breathing capacity by 128 % and better oxygenation ;
4. Ease in future practice of higher prāṇāyāma ;
5. The break-up of movement and coördinated breathing reduces physical tension and fatigue. During retention, there is time for awareness of the movement.
6. The attention to ratio of breathing and synchronization helps to establish body-mind relationship and concentration.

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PHYSICAL EDUCATION AND TOTAL EDUCATION

(RECENT REVIEWS)

A Brief History of Physical Education in India, by Shri K. Rajagopalan, Army Publishers, Delhi.

Education and Recreation in the Sixties, by Sir Charles Morris in *Physical Education*, Volume 56 No. 169, November 1964.

Yoga and Physical Education, by Dr. L. K. Govindarajulu, in *Vyayam* November 1964.

Yoga for Physical Fitness, by Dr. Philip J. Rasch in *The Physical Educator*, Vol. 20, December 1963.

How easy it is to denunciate a thing about which one knows nothing? Well accepting the challenge of a quote "Hathayoga is the king of all systems of physical culture," Rasch has to rely only on few casual observations in his scientific paper to prove that the yogi's maximum breathing capacity was "less than would have been predicated for an individual of his size by use of standard formula for American subjects". And by another single study (again on the same (?) Professor of Hathyoga in an Indian University) with the help for Harvard Step test to show the Yogi's "poor physical condition . . . below average". Philip Rasch feels justified to reach a conclusion, therefore, that "Once it is known that the yogi does not believe in exercises which increases the heart rate, it becomes safe to predict that he will perform poorly in any test of cardiorespiratory response to standardized work loads or in the measurements of maximal strength output."

Of course, Rasch—the former professor at the Columbia College of Medicine—wanted to evaluate the role of Yoga in the development of physical fitness with the help of recent findings on Yoga in physiological laboratories in the world. He concludes "The evidence indicates that by itself this

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method of training (Yoga) is of little value in developing an acceptable level of physical fitness *per se.*"

However Sir Charles Morris explodes the myth of "physical fitness" in the Mary Hankinson Memorial Lecture (1964). "Nowadays, medical opinion seems to attach greater importance than ever before to the power of general good health to fortify a patient against particular illness when they come ; and the health needs to be really and thoroughly general health of the whole man or woman, including the mind and temperament, not just what we used to call "physical fitness". It is accepted that trainers and famous athletes speak more and more of the mind and less and less of sheer physical repetition of practice. No athlete is a mere physical body ; and no training of the body as a physical machine will ever enable any man to beat the world—or to get the best out of himself"

Analysing the deeper educational aims in modern society, Sir Morris accepts : Zest, self-reliance, resourcefulness, strength of purpose and will, imagination and faith in the future as some of these. Recreative physical activity that he advocates, consists of learning more about oneself and learning to control and liberate oneself. In these words no doubt the advocates of modern physical culture come close to popular expositions of Yoga Physical Education.

Speaking about Indian concept of Physical Education, Rajgopalan feels : "All said and done, the physical excellence and well-being which were enunciated in the Greek teaching were not as integral or intimate a part of their general scheme of education as represented in the mode of training the youth. Proficiency in athletics and games was a virtue and distinction to a Greek citizen and a part of his education. To the ancient Indian student it was an embodiment of the soul and a necessary pre-requisite for his spiritual well-being. It was a part of the routine of daily life and inseparable from a true religious life." It is thus that Rajagopalan believes that "Yoga is an excellent treatment of physical education in its noblest and purest form."

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Dr. L. K. Govindarajulu in his editorial comment on Yoga and Physical Education is emphatic that "It is incorrect to speak of Yogic Asanas when we use Asanas as physical exercises. They are then in no sense Yogic." Unfortunately, as he rightly says, the use of the term Yogic in relation to physical exercises taken from Hatha Yoga has led to their misuse and exploitation. Dr. Govindarajulu very rightly rejects the recent moves of associating yogic research at centres of physical education. "We fail to see the appropriateness of holding a seminar on Yoga in centres solely devoted to professional training in Physical Education." He refers to the move of the Ministry of Education to set up a Yogic Wing at the Lakshmibai College of Physical Education.

Even though physical education and recreative activity may be a development of power of body-mind complex leading to self-control and limited sublimation, yet this whole concept is not near to Yoga that has its own aim and method of total education of the personality for the highest evolution of consciousness.

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WHAT DO YOU SAY?

READER'S VIEWS

Rev. Seraphim Michalenko, M.I.C. a Catholic priest of the Byzantine tradition writes again from Victoria: "With all humility, I hold myself to be an ardent supporter of Yoga, and of the conviction that Catholics have much to benefit from its practices, my greatest encouragement having come from Dom Dechanet's work "Christian Yoga". I am very happy to know that Catholic practise Yoga, but the article or excerpt from a letter by Oscar Baptista Ribero would hardly, in my opinion, attract others of his faith to follow his example. I do not find anything wrong with the article, but in the circumstances, the heading of the article can lead to a very heavy let-down of Catholic reader who is looking for information that will allay his fears that somehow, perhaps, Yoga and Christianity or Catholicism cannot really blend, but must even exclude one another. This, of course, is not true, as Dom Dechanet has admirably shown.

"I would venture to say, that it would be hard to convince many a Catholic on this point. An interested Catholic reader not knowing of better opinions, would really have some doubts after reading the last article of December issue. Either that article by Marie Israel Dada is incomplete, or just badly constructed, or, what it really appears to be is just not thought out, and therefore is just an exposition of very confused ideas on the subjects he purported to treat. True, the bulk of the article is made up of quotations; but what's the use of such quotes, if a good explanation why they might be erroneous is not supplied? The very last para on that page cries out for clarification which could help many a reader."

★

CHILDREN OF GOD

THE prophets seem to come and go as do *men*. What I cannot understand is : *Why* do they not stay long enough to see the world carry out their commandments? Is it not *their duty* to see that the children of God do not fight over messages they have delivered ?

Life Problems by Shri Yogendra

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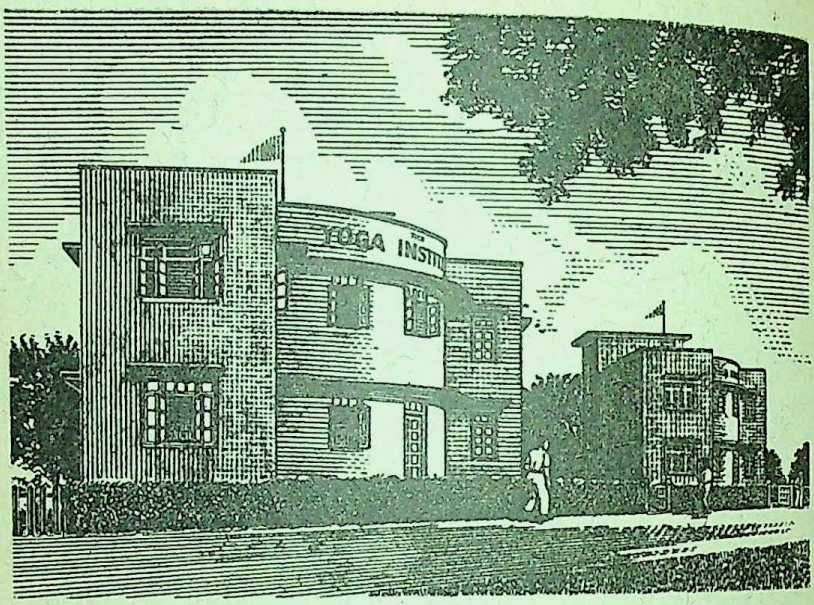

YOGA PSYCHOSOMATIC HOSPITAL

It is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional diseases often of a refractory nature in the atmosphere of an *āśrama* or *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

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THE YOGA INSTITUTE Santa Cruz BOMBAY 55

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay 55, and printed by him at The Examiner Press, Medows St., Bombay 1.

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SPECIAL NUMBER

JOURNAL OF THE YOGA INSTITUTE

VOLUME X JULY 1965 NUMBER 12

22-7-65

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Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
olume begins in August and is Published on the 20th of each month

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The international Headquarters of The Yoga Institute, with its spacious garden. There are no branches.

The Yoga Institute

ANCIENT India has bequeathed to the world a veritable treasure in its philosophy and practice of Yoga. This science and art of healthy living coming down for the past thousands of years was passed on by the greatest Yogin Paramahaṁsa Mādhavadāsajī to Shri Yogendrajī who founded the first modern Yoga centre in India. Since 1918, The Yoga Institute of India under the wise and inspiring guidance of its founder-President, Shri Yogendrajī, has contributed much towards rationalising the science of Yoga and popularising this most ancient and noble science of healthy living. The Institute not only pioneered the scientific Yoga renaissance, but also serves as the guiding international link between the ancient scientific Yoga culture and the generations of the future It is thus engaged in broadcasting the utilitarian perspectives of this great heritage not only to new India, the global India, but to the world.

The Institute is a unique Society of Higher Learning registered and recognized by the Government which while growing as an International Foundation maintains traditional purity of the science of Yoga through teacher-pupil relationship. It is engaged in reorientating yoga technology on sociological basis to suit modern needs. It promotes and imparts what is termed *yoga education* for integrated personality and thus fills the gap left by modern systems of education.

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YOGA PSYCHOSOMATIC HOSPITAL

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4. Fee : The same is fixed after the medical examination.

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YOGA

THE MONTHLY JOURNAL OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. X, 12 JULY 1965

DISCIPLINARY YOGA

by SHRI YOGENDRA

THE aborigine—phenomenally a human being—normally behaves more like an animal than man. Left to Nature, he at best becomes a social animal living a tribal life. The more advanced he is, the more of social discipline is imposed on him. In the history of civilization, his progress as a human being is measured by the quality of discipline he undergoes. As a consequence, he is able to see himself as an entity different than the animal, and he strives and struggles to prove that he is not an animal but a man. The more he tries to prove himself to be a human being, the greater is the demand on him to discipline himself at the various levels of his life till he reaches the ideal set before him of a true humane entity quite unlike the animals around him.

What passes as progress, therefore, such as civilization, culture and similar human achievements, according to Yoga, are merely symbolic of the essential enshrined in discipline. In trying to transform the ignoble into the noble, the eightfold path of Yoga recognizes and promotes this basic feature. Discipline as such expresses itself in various forms and rest mainly on direct or indirect education. Education, therefore, is an attempt at discipline, and all discipline thus becomes education.

Yoga education, in trying to bridge the gap between the aborigine and the noblest man, follows the evolutive trends which call for discipline in personal—one's behaviour to oneself—and social—one's behaviour towards the society—conduct. Such a code of conduct is the first and the right

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step towards Yoga. The would-be-yogin is thus required to acquire the various requisites on which his own progress will depend. For certainly no man can begin Yoga with all kinds of physical, mental, emotional, moral and spiritual indiscipline and still hope to achieve success in Yoga.

The course of conduct which an aspirant should follow right in and from the beginning is known as disciplinary Yoga and consists of both negative and positive categories of ethical discipline. In dealing with an aborigine, were he to be sublimated, the right understanding about his personal and social behaviour-pattern needs emphasis both for his own good and also for that of the society in which he lives. It is often questioned whether a moral way of life is an essential for the study of Yoga. It may be said: Why Yoga ? It is necessary even for his day-to-day life. But the disciplinary Yoga comes as a lump in the throat of the *modern* man who is gradually drifting to more and more amoralism and to whom discipline is anathema what with his crude notion of democracy and freedom. The bloated sense of liberty has given the modern man such a heady feeling of behaviour that he has come to challenge discipline rather than observe any. He is therefore a case of delinquency—whether a child or an adult.

Undisciplined society suffers silently, each member blaming the other; and this lack of social health undermines the very joy of living—every member suspicious of the other thus inviting untold harm and misery. At national and international levels, the same tragedy is repeated and there is a constant call for discipline and corrective education to eliminate this canker of delinquency in human society. The emphasis on disciplinary Yoga as the first right step to better humanity conceived five thousand years ago should not come as a surprise but only as the most appropriate reminder for genuine human progress towards a nobler goal.

Take for example the case of a child receiving his first education in behaviour through the mother. She does not say what he should do when he is too young to understand it, but she does emphasize what he should *not* do. In the early

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stages of discipline, it is easier not to do a thing rather than to do something. This first part of the disciplinary course may therefore be termed negative or it consists mainly of various "*Don'ts*" or things that a would-be-yogin should avoid or is prohibited from doing or from which he should totally abstain. Right here is the first stage known as *yama* or disciplinary restraints which the ordinary people should follow while beginning their yoga study.

The animal traits in man are diagnosed by Yoga as "gross impurities" of the human mind and since sanitation—the yogin calls it "purity"—is insisted on at all levels of life and as a way of life, lessons in this ideal of human relations take precedence over other modes of yoga training. Disciplinary Yoga is therefore incumbent on all students of Yoga whatever be their rank, race or profession. Unless and until the student follows this course, although the student may benefit to some extent from the yoga methodology, he fails to experience the essence of Yoga—the gradual sublimation of personality. Unless one experiences such a change during his practice of Yoga, he has merely wasted his time in the mechanics of Yoga. This is sure to happen where habituation to disciplinary Yoga is by-passed.

However, where yoga behaviour (*yogācāra*) is instilled, the progress in other fields becomes easier. What has been found objectionable or difficult by the modern man is not the yoga discipline but his incapacity to follow it. He blames the perversity of the modern thinking and social complex for his failure to adapt Yoga as a way of life which in fact is mere escapism.

What does disciplinary Yoga expect from its student? It is the most simple and commonsense thing which has been emphasized by all throughout the ages. For example, firstly it prescribes non-violence i.e., one should cause no harm to anyone not only by action but also by speech and thought. What is so difficult about this? Yoga has asked you merely to desist from violence. Yoga clarifies that it is no great *virtue* if you harm nobody, nor is it so difficult to do no harm to

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anybody. But is the student of Yoga prepared to undertake this simple innocuous undertaking? He is not—his actions betray him. In asking this, has Yoga imposed anything? Yoga is merely guiding you through its disciplinary code to create no problems for yourself and the society. How many human problems have been created through violence in thought, word and deed? What is wrong with Yoga, if it asks its student to desist from violence (*ahiṁsā*)?

The next in order comes truth (*satya*). This second is correlated to the first insofar as untruth is sure to cause harm to someone, sometime, somewhere. Yoga rightly looks upon untruth as another form of violence and therefore enjoins truth and nothing but the truth not only in speech but also in thought and act. Yoga is shy even to extol truth as a virtue and therefore refers to it as merely a *negative* virtue. In fact, speaking truth etc. should be normal in human relationship and no virtue should attach to it except fulfilling one's normal duty. But to a modern man, truth is so difficult that some of the exasperated western psychologists even suggest that "all truth must not be told" as it is likely to create problems for the individual and the society. The average student of Yoga pleads his inability to observe truth as a way of life for he has come to believe that it is impossible in practice. Is Yoga wrong in recommending truth as a way of life? Or that society is wrong in which truth cannot be spoken without inviting trouble ?

Again, when Yoga refers to non-stealing (*asteya*), it demands nothing from the student. It only requires one to desist from such act as stealing. It should be simple for any man to follow this since such an act in any form brings sorrow and harm to another person. But, at subversive level, stealing has become a part of life commonly referred to as exploitation. Very few are free from being a party to this process by indirect implication—although theft is not actually committed. The individual and the society is poorer for this as the conflict of interests give rise to tensions which take various ugly forms. Yoga justifiably asserts that this base tendency should be restrained in all its forms.

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Indisciplined sex life has a corrosive effect on man in all aspects of his life; and there is nothing new in Yoga when it wants to save the man and the society by its asking the would-be-yogin to regulate his sex life. It is wrongly implied that disciplinary Yoga is against marriage. The restraint, in fact, is not against marriage as such, but against the misuse of sex whether in or out of marriage. At present since sex appeal is getting the boost from all sides including the governments, its base influence has not only destroyed the normal fibre in man but in practice has actually deranged the entire structure of society. What is rampant is passion which involves violence, untruth and exploitation at all levels.

What is strange about Yoga, if it tries to save its adherents and the society from such a calamity by conditioning the study to sexual purity and moderation (*brahmacarya*)? How can one seized with sexual thoughts, speech and act ever control his mind and thus receive any benefit by yoga study? Sex discipline could reduce by half the maladies of the modern age associated with the complex of violence, untruth and aggrandizement. The question is not so much about the value of discipline as about anyone willing to accept *any* discipline. The study of Yoga is challenged by this savage paradox.

The last restraint enjoined by Yoga cautions man against trying to get more than what one deserves legitimately (*śāstrapūrvakam*). Avarice, according to Yoga, breeds social injustice. Any thought, word or deed associated with avarice necessarily has to pass through violence, untruth, exploitation and passion which preclude yoga behaviour. Why should one not accept his due and expect no more? To get what one deserves is natural justice, but to expect more is to disturb this balance and to create infinite problems that concern not only oneself but all others. If Yoga enjoins that man should not disturb human relations by hunger for more and more than what he deserves legitimately, it is calling for a simple restraint against greed (*aparigraha*). Is it so difficult to accept a way of life without greed? But in an individualistic pattern of society, one wants to be like what the other is and it does not occur to him whether he deserves

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to be so or not. This leads to faction and rivalry with unending intrigues.

Indiscipline, according to Yoga, exposes the impurity of the mind and blocks the way to any fruitful study of Yoga. The scientific moral activism is a foundational requisite of Yoga. Law has failed to evolve morality, religion is at a discount, social injunctions are set at naught by perversity of democratic concepts, and there is very little to stop anyone from being undisciplined in thought, word and deed. Yoga education based on scientific findings is indeed a redeeming feature supplemented by its own constructive methodology. Only a trial is sufficient to evoke conviction; but is the world ready for it ?

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HATHAYOGAPRADĪPIKĀ—CH. II

ब्रह्मादयोऽपि त्रिदशाः[1] पवनाभ्यासतत्पराः[2] ।
ते सिद्धिगतास्ते च तस्मात्पवनमभ्यसेत् ॥३९॥[3]

Even Brahmā and the other gods were constantly engaged in the practice of prāṇāyāma, and they attained perfection. *Yes.* Even they ! Therefore one should practise prāṇāyāma.

NOTE : The thirteen gods are meant who got rid of the fear of death, according to the commentator. This significantly is the highest form of emphasis to inspire a layman who looks upon godhood as the highest spiritual attainment. Elsewhere it has been made clear that even gods cannot attain their godhood without the practice of Yoga. What is relevant here is the practice of prāṇāyāma which forms a part of yoga study.

What has *prāṇāyāma* to do with such godliness ? It conveys that through biologic control, it is possible to control the mind, and that, when both are controlled, the state thus reached by the yogin is identical with godlike beatitude. The mythological references for exposition or emphasis in yoga texts is a common form of corroboration indulged in by most yoga authors. This need not detract the student or the critic from the merits inherent in the practice.

1. B_1 and B_2 read the verse: या (बा B_2) द्व्यब्दादयोपिनामो (प्रोB_2) तिंपवनाभ्याससतत्पराः । समानस्कोंतकभयंतस्मात्पवनमभ्यसेत् ।
2. B_3 reads यवन ।
3. P_1, P_2 and P_3 read अभूवन्नंतकभयात् etc.

यावद्बद्धो मरुद्देहे[1] यावच्चित्तं[2] निराकुलम्[3] ।
यावद्दृष्टिर्भ्रुवोर्मध्ये[4] तावत्कालभयं कुतः ॥४०॥

So long as the *prāṇa* impulse is under control, so long as the *citta* is integrated (and free of agitation) and so long as the

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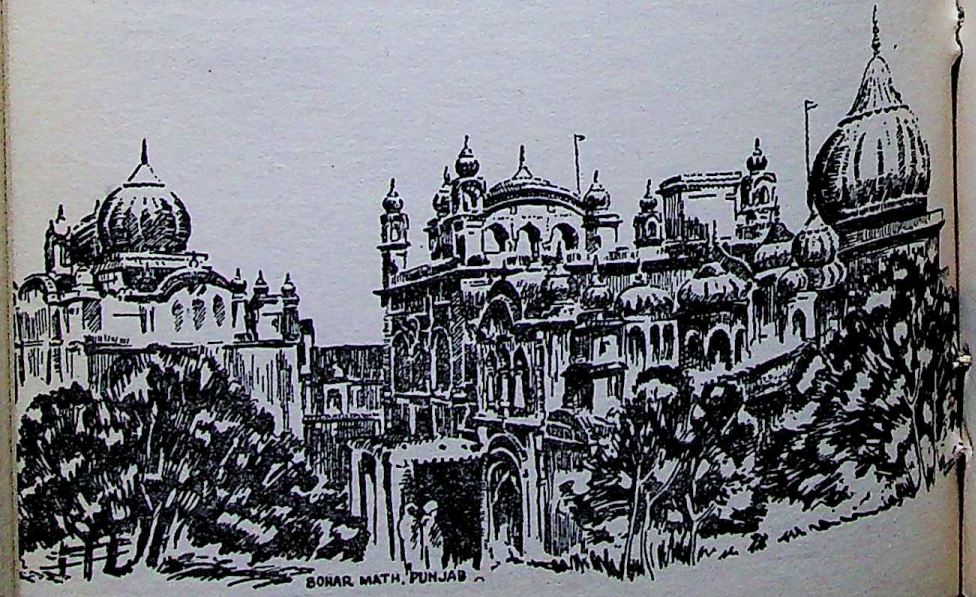
gaze is fixed in the space between the eye-brows, whence the fear of death ?

NOTE : As the commentator rightly says the gaze means *jñānasāmānya*. Fixation of attitude is meant. Yogi becomes self-reliant and self-possessed in such condition. To remove or overcome the fear of death, the three-fold formula cited above by the yoga technology is scientific both physiologically and psychologically. Foremost is the control of bionergy (*prāṇa*), the lowering of metabolism through some of the yoga practices which akin to hybernation by animals can tie over biological crisis and keep the organism alive. Second is the personality which when fully integrated remains above any mental modification. These two aspects when they coördinate at their highest—although referred to as *bhrūmadhya trāṭaka* and expounded by the commentator as *jñānasāmānya*—the inner awareness of the subconscious absorbed in the consciousness absolute (*citiśakti*), where and how can there be the possibility of the fear of death ? This is quite clear to the yogin who does not look upon death as the end all.

1. B_3 reads यावद्देहे बद्धोमरुत्तावत् etc.
2. B_1, B_2, and B_3 read तावच्चित्तं.
3. B_3 reads निरामयं and B_1, and B_2 निराशयं.
4. B_1, and B_2 prefer यावत्पश्येद्भ्रूवोमध्यं.



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YOGA AND PSYCHOTHERAPY

by GEORGE LOZANOV*

EVERY physician who has treated many neurotics is convinced that the most radical healing method for them is Psychotherapy. The medicines, as much as they help in a high degree are indebted for their healing-worth to the secret suggestion, which is being "added" to their chemical make-up by advertisement and by the authority of the prescribing doctor etc.

Suggestion can so "impregnate" medicines and increase their healing qualities that even serious physical sufferings treated during long period with the most modern of them to no effect, could be cured with an indifferent medicine—if it is well satiated with healing suggestion. From hundreds I shall cite only one very vivid case illustrating the above.

Our patient D. 43, was ill from diabetes insipidus for 15 years. She drank daily 45 litres of water. The concentration of her urine was the lowermost possible 1000 to 1001. She had been treated without results with the most up-to-date medicines and in a very bad general condition came to us on January 8th 1957. We started suggestion treatment: in her presence we poured water from the fountain in a vessel, added several drops of tinctura valleriana for colour and smell and told her that this "suggested and hypnotized" water will cure her. After 1—2 months she fully recovered and continues healthy for over 8 years now.

But Psychotherapy is not only this elementary suggestive influence. The more intelligent sick need a complete healing system, which is not only to restore them to health but to prevent future disturbances and thus to give them back the joy of life, for to live means to enjoy. But it is impossible to enjoy life when you are full of unreasonable wishes and ambitions and especially when you are fanatically, even to death, fond of things which sooner or later you must lose. Therefore, it is necessary to build up a suitable philosophic attitude towards life.

* An eminent medical scientist of Psychiatry, Bulgaria.

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The existing psychotherapeutic systems rarely take such a complete attitude to the problems of health and everyday happiness of man. The psychoanalytics go deep into abstract digging of the subconscious and look out for sexual conflicts; the hypnotists get drunk by their own "power" of healer-hypnotizers; the representatives of the other various schools and methods most often tramp around the trashing ground of their own methods for erasing some symptom of the whole morbid picture of the personality. But the sick not only needs his symptoms to be removed and to overcome recurrence of the disease, but he mostly needs to understand his own self, the world and to grow up morally, intellectually and physically strong in order to be able to endure the new catastrophes which inevitably await him. And even not only to endure but to grow up through them.

All this was very well understood by the ancient yogi. In their systems these issues are very well developed. The harmonious blending of physical exercises and breathing, the regulations for hygienic diet and life, the poses of relaxation and meditation, the high and exclusively reasonable moral standards prescribed for the pupil, turn out to have wonderful general psychoprophylactic influence. And at present this is still an alive system for personal uplifting and for complete treatment.

Many writer-psychotherapists have drawn on the heritage of Yoga for a lot of psychotherapeutic methodologies: the autogenetic training of Schultz, some hypnotic, suggestive and auto-suggestive methods are nothing more than Europeanizing of some aspects of the many-sided treasure of Yoga.

These methodologies fundamentally lack the deeply inserted moral aspect of Yoga practices. The yogin is primarily a man of high moral standards. The ethical hygiene coördinated with physical hygiene and lucidity of mind—this is the secret of the high attainments of the great master of Yoga.

In our psychotherapeutic work at the Postgraduate Medical Institute (ISUL), having these thoughts, we

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developed recently a new system of Psychotherapy. In short we proceed as follows :

We gather together neurotics, sick from urticaria hypertonia, ulcer and asthma etc. in one group of about 40 persons. First of all, in individual talks, we clarify for ourselves their disturbance and assure them that they will be cured if they follow our advice. After that in a group discussion we explain their various sufferings. We underline that we can't promise them that in the future they shall be spared failures and loss of beloved things. But we assure them that, if they stick to our advice and philosophic point of view on daily life (*resembling much the systems of Yoga*), they shall easily live through unpleasant situations. After that all relax in their places with closed eyes and we begin group suggestion. In this they are trained in selfrelaxation and thus build in in them the feeling of surviving all unpleasant situations.

After the seance, we talk individually with all, encourging them to conduct relaxation at home in suitable environment.

In few seances we get exceedingly good results. Through this suggestive—autosuggestive methodology a lot of sick were not only cured but also passed over to independent exercises for their self-uplifting. Many, after careful consultation, started the Hatha-Yoga asanas.

This system overcomes the automatic submissiveness which is being cultivated under the classical hypno-suggestive methodologies. It also gives a helping hand to the sick to continue alone his uplifting and to take care of his psychoprophylactics.

This experiment of modernized and *en masse* application of Yoga in the psychotherapeutic practice was received with great interest and gave excellent results.

For humanity is in store much work in the field of Psychotherapy : on the one hand—its wide implanting into everyday life, and on the other hand—theoretical clarification of some problems and dismissal of some unnecessary speculations.

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ROGA, BHOGA AND YOGA

by SATYA PAL

THANKS to the imbalance in the prevailing systems of education all over the world, *roga*—disease is being more and more widely distributed in human society. The more efforts we put in to check it, the more subtle form it assumes. Discovery of new medicines has not in any way decreased misery and pain. The more prosperous national groups to-day consume thousands of tons of pills every year and with what results? One wonders as to how do the pragmatists omit to ponder over the basic problem of health, balance and equilibrium. Probably they have not been able to define the problem because either they are too busy to think and discuss this trivial problem or it is escapism—the problem being of astronomical dimensions and its solution being beyond the philosophy and sociology which they have accepted as gospel truth. Even the so-called dynamic societies have not shown any signs of coming to grips with the fundamental problems of life. It appears that the thinkers and philosophers lost control over the situation long back when forces unleashed by science and technology captured the imagination of the businessman and the vicious circle started. Instincts take the form of perverted habits at an early stage in life and all this is accepted and allowed to continue in the name of realism, individualism, freedom and democracy. Voice is being raised in the name of mental health but so far it has not been able to achieve results of any proportions.

Not many people today are interested in Yoga and those who are interested in it are generally introduced to it through *roga*. They are generally reluctant to go ahead with it and accept it as a way of life. A colleague of mine recently remarked, "Just teach me two Yoga āsanas which may relieve me of the stomach irregularities and nothing more." I explained that Yoga can take care of the irregularities of the lungs, of the heart, of all the body organs and even of the mind. But it is difficult to carry people beyond the body. Following the law of supply and demand in the economic field, this type

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of Yoga is available to the common man from a variety of yoga shops run on commercial basis. A serious student of Yoga takes pity on the exploiters as well as the exploited. This Yoga-business is partly responsible for the unwillingness of the people to take to comprehensive Yoga. Government is popularising just this kind of Yoga. A *sādhaka* of a high order emphasised that unless we study the genesis of Yoga, we shall not be able to make any significant contribution towards the maintenance of sound health. Loss of equilibrium results from the abuse of psycho-physical powers, called *bhoga* in common parlance. Roga Chikitsā through Yoga cannot reduce the frequency of disease, it is likely to increase it. An individual habituated to *bhoga* way of life, i.e., living at the instinctual level, is likely to take to *bhoga* or sensory pleasures more vigorously on regaining health. This may lead him to *roga* again. This concept of Yoga does not break the vicious circle. Like a medical practitioner interested in the volume of his practice, this form of Yoga may thrive on the prevalence of disease. We do come across people who demand such a Yoga which may not impose any restrictions on their personal life. They want Yoga without yama and niyama. And there are self-designated Yoga teachers who readily and most willingly impart this variety of Yoga. They are more popular and have influential patrons in the public and private sector. Well-built muscular body through Yoga? What a miracle and what a Yoga? Genuine yoga sādhakas have to deal with such yoga sympathisers cautiously.

Then we have yogins who disregard the physical Yoga altogether. They rightly claim that by concentration on any part of the body, blood circulation in that part of the body improves. They ask, "What is the need of physical Yoga when all the diseases can be overcome by Dhyāna Yoga?" They condemn the efforts to popularise physical Yoga only and discourage even the Ashtāṇga Yoga of Patañjali. The eight-fold path lays down the steps for psychical and spiritual evolution. Can the common man of to-day have such a high order of concentration anticipated by Dhyāna Yoga? We do not question the validity of these views, but we do submit that a lot of preparation is necessary to reap the

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fruit of concentration. If we insist on cencentration as the first and the only step, then rare individuals would practice it. Such individuals would not need any canvassing and they are practising it—other diversionary efforts notwithstanding.

This, however, does not solve the problem of weaning away the common man from his habit of living at the instinctual level. This is the problem of changing attitudes. This is the basis of all educational endeavour. It is the body that rules the mind in most of the people. We shall have to approach the mind through the body. There is no other apparatus. But let body not involve us in such a way that we forget mind altogether. This is the path laid down by the yogins of the past and this is the essence of the integrated approach of Shri Yogendra.

YOGA TEACHER COURSE

THE six-month course for the *Certified Teacher of Yoga Education* **(C.T.Y.Ed.)** begins from 1st October 1965. Only a limited number of trainees both men and women will be accepted for the next term. The Institute emphasizes *quality* rather than quantity. Hostel facilities available. For details of the course and admission etc., address: Secretary, **The Yoga Institute, Santa Cruz, Bombay-55.** *Admission Forms should be sent in before 15th September.*

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REFLECTIONS

by ANAND

IMAGINE a greedy man hankering for riches and—what is worse—disappointed after every effort at acquisition of wealth. This man is Manki of the old Epic. The last he tried for gaining wealth was when he trained a classic pair of young bulls and took them out for sale in the market. His imagination ran wild, beholding the excellent beasts he possessed. What a fortune he hoped to make at last ! While he failed in the past to make money, he was sure he would more than make up this time.

He dreamed of many schemes. For what can wealth not bring? Unfortunately, in his dreams he lost hold of reality. He was too engrossed to observe a wild camel rushing into his direction. Before he was able to make out what happened, the camel bore away the young bulls on either side of himself. Manki gave a chase but confusion and fright made the animals bolt away out of sight. And after a time Manki realised how he had been robbed once again by Fate. The disappointed greedy Manki started to think for the first time. There is no bravery in perseverance, he thought. "Renunciation of all desires excels all acquisitions. The origin of all desires is the mental act of conception. Desire does not originate if one does not think of the desired thing. Luck happens to be the only element favouring the rich against the poor. And therefore one desirous of happiness should cultivate the attitude of disinterestedness. For ambition can create more misery in the world than luck can procure for human gratification."

The story vindicates the Yoga concept of controlling the mental modifications. For it is found that desire is insatiable. Only if a person can cultivate qualities of self-restraint, universal compassion and a balanced outlook to life, there would be less chances for inordinate desires taking possession of oneself.

As a result of the sudden loss followed by mental analysis, Manki exclaims in the end with satisfaction: "Here I am established in Brahman like a cool lake in summer. I become calm, I become happy. Pure bliss enters me. I gain highest happiness by cutting out the roots of desire."

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YOGA EDUCATION IN THREE CONTINENTS

THERE is a growing interest in many parts of the world for a serious study of Yoga under *bona fide* teachers. The Yoga Institute trains persons who are interested in the subject of Yoga and who propose to spend time (either full-time or part-time) in propagating the principles of healthful living as propounded by its YOGA EDUCATION course.

Over fifty persons from foreign countries underwent training at the Institute during last five years for obtaining its C. T. Y. Ed. certificate (Certified Teacher of Yoga Education). Comparatively a small number of the foreign trainees are found fit for being certified as Yoga Teachers. Their way of life based on different values precluded much change in spite of their appreciation for yoga methodology.

The five teachers of The Yoga Institute now working in Asia, Australia and America are devoting their full time in popularising the subject. Prof. Bastiou just undertook a tour of Peru to encouraging a Yoga Education Centre in that country, while at home he remains very busy with his Academy which has been specially furnished for Yoga Education Course. High officials of the Government as well the intelligentia and the scientists frequent his class and, at times, he has a very large waiting-list of aspiring students. Prof. Bastiou is ably assisted by Mrs. Zilah Bastiou in this work—herself having undergone training at The Yoga Institute.

Mrs. Vera Rundus was the most recent teacher of The Yoga Institute who started Elwood Yoga Centre. Relying mostly on a personalised approach, she conducts ladies classes. She does not rely on modern means of publicity for popularising her centre but rather finds the students benefitted at Elwood Centre her best publicity agents.

Mr. Per Winther, after conducting yoga education centre in Young Lamas' Home in India, travelled to many parts of Asia to finally settle in Tokyo, where he has been doing multifarious yoga activities including talks, demonstrations-

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Discussions on Yoga in Modern Living conducted by Shri Vijayadev (seated second from right) with youth under "Teens to Maturity"—a training programme for *all* young people held in the camp at Mount Gambier, Australia. He was assisted by Mrs. Jill Yogendra, a trained yoga teacher of this Institute.

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A view of the auditorium of Brazil USI packed to capacity during a lecture on yoga way of life by a trained yoga teacher of this Institute, Prof. Jean-Pierre Bastiou.

Mr. Per Winther (first row, third from left) with the yoga students in Tokyo. Mr. Winther has begun his own Yoga Education Centre.

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TRAINED TEACHERS AND THEIR ORGANISATIONS	ACTIVITIES				ATTENDANCE	SPHERE OF WORK	OUTSIDE ORGANISATIONS' ASSISTANCE
	PRACTICAL CLASS	LECTURE T. V.	Cultural	Literary Contribution	Practical General		
Academia de Yoga Jean Pierre Bastiou conducted by Prof. Bastiou	about 2,600 classes	120	2	9	Approx. Many 24,000 thousands persons	Rio De Janeiro Brazil, Lima, Peru	Club Militar, Theosophic Society, Israelit centre, Lima Theosophic Society.
Elwood Yoga Centre conducted by Mrs. Vera Rundus	about 130 classes	2	3	1	1013 ladies	Elwood, Melbourne Australia	Elwood Centre School, St. Kilda Town Hall, Country Women Association.
Japan Yoga Centre conducted by Mr. Per Winther	about 77 classes	34	12	2	Approx. 3443 1058 persons persons	Ceylon, Kaula Lumpur (Malayasia), Hongkong, Port Dickson, Tokyo, Kobe, Togakuchi	Theosophic Society, Divine Life Society, Turkish Embassy, Norwegian Seamen Mission, Gedat Dukai, Grant Height School, International Peace Seminar, JapanYoga Kyo Kai, Ahiya Japan Air Base Kobe, Yoga Kyo Kai, Matzaki-sans.
Yoga Education Centre conducted by Shri Vijayadev and Mrs Jill Yogendra	about 480 classes	57	2	6	Approx. Many 2400 thousands persons	Melbourne, Gambier(S.A.) Australia	Melbourne University, Mt. Gambier "Teens to Maturity" Camp.

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cum-talks, film shows, special lantern slide talks, short yoga courses, advance yoga courses, etc. He prepared an interesting study on institutional Prāṇāyāma No. 1 and is engaged in preparation of special visual aids for trāṭaka and similar yoga practices.

Report about the work of Shri Vijayadev and Mrs. Jill Yogendra in Melbourne, Australia appeared in the issues of the journal—Shri Vijayadev was in India for a short while recently. On the whole, interest in Australia for Yoga is growing. This is equally true of interest in Brazil and Tokyo where the Yoga Institute has its own trained teachers.

Requests have been made by various organizations and even the governments of various countries for organizing yoga education centres, but it has been suggested as a principle that instead of deputing yoga teachers from India, the countries wanting such centres should depute a few selected trainees from their own areas. This will permit yoga education to take deeper roots than by the feeling that only Indians could practise Yoga.

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WHAT DO YOU SAY?

READER'S VIEWS

"WHAT I SAY of Rev. S. Michalenko M.I.C.'s views (*Journal*, June) ? I feel confident that he is unduly worried about O.B. Ribero's letter (*Journal*, Dec. '64). The only sentence, there, that can worry a Catholic is, "This practice has restored in me the sense of re-integration in the Divine Oneness . . ." This, however, does not necessarily suggest a monistic interpretation of the sense of cosmic communion which Yoga fosters; it suggests, of course, the necessity of prudence in the choice of a guru when one attempts to reach the higher stages of yogic practice; and more so when an attempt is made at their philosophical interpretation: but this is a matter of common sense and prudence, not more than that.

"As to the Father's remarks on M.I. Dada's quotations, I don't find anything "badly constructed . . . not thought-out . . . confused ideas . . .", since, as is evident, he does not want to give us anything more than a few random quotations —interesting, after all, for a sufficiently discriminating reader, as readers of the *Yoga Journal*, I think, are supposed to be. "The very last para . . . cries out for clarification . . . "? Well, in my humble opinion, here is one: Yoga *as such*, if it teaches that the "Kingdom of Heaven" (but this is not a yogic term!) is within oneself, it does not teach anything about any religion *as such* (Yogendraji rightly keeps repeating that Yoga is not a religion). Jesus Christ, however, *as such* was the Teacher of the Christian Religion *as such;* besides, in the text referred to by Mr. Dada (*Matt.* 7: 13, 14), Jesus does not teach anything about "religions", but only that many (even religious and Christian) people choose the wide and comfortable door, which leads to perdition, and that few choose the narrow one and the steep path leading to life—and undoubtedly, Yoga can powerfully help, and in a unique way also the Christian and Catholic, including priests and religious, to choose the narrow door and to persevere on the steep path that leads to life : more than 13 years' practice of Yoga had more than convinced me of this."

Fr. Lambert.

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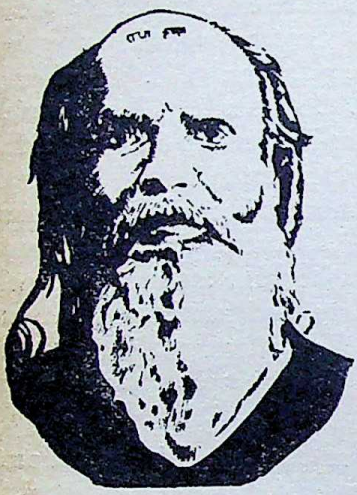
WAYS OF THE GREAT



Shri Yogendrajī, the chosen disciple of Paramahaṁsa Mādhavadāsajī prepared for the spread of practical Yoga, had returned from Malser hermitage of the great Master. Upon an invitation from an admirer, he visited Bombay and on much persuasion began teaching Yoga at the first ever organised Institute of Yoga in the country. The Institute became popular. Rich patients and students of the Institute proposed that Shri Yogendrajī should go abroad. It was when Shri Yogendrajī was making preparations for the foreign tour that he visited Bulsar, his own home. Eight days, prior to his departure from Bulsar, came Paramahaṁsa Mādhavadāsajī himself, to personally bid goodbye to his most beloved pupil. This was a visitation for which Shri Yogendrajī was not prepared. For the latter lived in a house which was half a cattle shed and the rest a poor man's dwelling.

Shri Yogendrajī was pleasantly surprised. Such a great man to visit him in his humble dwellings without even a previous intimation! Paramahaṁsajī chided his pupil: "Well, I came to know that you are going abroad to spread the message of Yoga. I decided that if you do not come to see me I must come to you". In Bulsar, many old-timers recognised Mādhavadāsajī as "*Sākarīya Bābā*", and took the opportunity to pay their homage. For they had personally witnessed 40 years back Mādhavadāsajī distributing sugar candy, from his empty *Kamaṇḍalu*, to all the devotees who came to see him, when in Karachi. The Master stayed three days at Bulsar and left after showering his blessings upon Yogendrajī to spread the message of Yoga far and wide.

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CULTURAL ACTIVITIES

With a view to making Yoga useful to the society, various cultural activities are undertaken by the Institute. They represent the socio-cultural implications of Yoga not so much for the yogin as for the society he lives in.

1. **Free Camps :** Many times in a year, free camps are organized both for men and women at the Hqrs., the Yoga Education centres, or at other social, cultural or educational institutions. They include short-term course, lectures, mobile exhibits, distribution of literature, documentaries and excursions.

2. **Social Gatherings :** To make all members of a family interested in Yoga, variety programmes are held at the Hqrs. three or four times a year and also at other yoga education centres. These include study groups, larger poster exhibition, classical music, lectures, skits, discourses, and refreshments. Thousands of people are thus enabled to appreciate the social vitality of applied Yoga.

3. **Free Lectures :** Every Sunday at 9-30 a.m. a public lecture and discussion on Yoga is arranged at the Institute with access to the permanent exhibition. This feature has a special attraction for the intelligentsia and the scientific-minded.

4. **Poster Exhibition:** The one retained at the Institute is permanent, while the mobile exhibit is available for a time to cultural, social and educational institutions, at out-of-pocket expenses.

5. **Welfare Wing :** Every Saturday meeting at 9-30 p.m. social problems of the neighbourhood are discussed. Special meetings are held and authorities are invited for guidance. It is a free forum for cultural, civic and social work. It is able to solve many local problems where individual effort fails.

6. **Child Welfare :** Free daily attendence at 6 p.m. for one hour of young children of 7-14 age-group. The activities include silence, prayer, simple meditative poses and breathing, moral teaching and discipline, play, dramatic skits etc. This has helped to minimize the usual terror of the delinquints in public.

7. **Yoga Recreation Group :** Monthly gathering of men, women and children in the campus of the Institute with entertainment programmes for healthy recreation. No fee.

8. **Tourist Arrangements :** For tourists, delegations and important visitors, special arrangements are made to acquaint them with the activities of the Institute. Previous intimation is appreciated.

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PUBLICATIONS

Yoga Physical Education, Vol. I. : A graded course of yoga āsanas harmonized to prāṇāyāma. The only book that offers a comparative study of yoga and non-yoga systems of physical education based on researches of over 45 years. *Illus. 7th Edn. Rs. 4; 10 sh.; $ 1·00.*

Yoga Physical Education, Vol. II: This is the first and only text especially written for women by a woman, Smt. Sita Devi, to guide the gentle sex in their study of Yoga. The course has been evolved after years of clinical and laboratory investigations to suit the special requirements of women. *Illus. 4th Edn. Rs. 4; 10 sh.; $ 1·00.*

Yoga Personal Hygiene, Vol I: This classic on the technique of Yoga is based on the ancient yoga texts corroborated by scientific researches at The Yoga Institute. It interprets anew the secret yoga kriyās for vital organs in the light of modern hygiene and preventive medicine. *Illus. 9th Edn. Rs. 4; 10 sh.; $ 1·00.*

Yoga Personal Hygiene, Vol. II: It elaborates the practical details of psychosomatic approach of Haṭhayoga and deals with the control of prāṇa, the sublimation of sex, the autonomous nervous control and the fundamentals of general hygiene and dietetics. *Illus. 9th Edn. Rs. 4; 10 sh.; $ 1·00.*

Popular Pocketbook Editions

These Yoga Classics have been preserved for posterity in the archives of the Crypt of Civilization to be read after 6000 years and are now available in popular paperbacks. Over 1,00,000 copies sold. *Each Rs. 2·50; 4sh.*; 60c; extra postage 75 P.

Yoga Asanas Simplified : This book supplies an ideal course for daily practice. Two chapters on rhythmic breathing and dynamic variations of difficult yoga postures make the book more useful even to the sick. *Pp. 173 with 16 illus.* Tenth Reprint.

Yoga for Women Simplified : All the yoga practices do not apply with equal benefit to women. They have special physical and mental needs which call for a special course of Yoga most suited to them. Based on scientific researches, this book presents such a course for daily practice. *Pp. 189 with 22 illus.* Fifth Reprint.

Yoga Hygiene Simplified : It explains the ancient yoga hygiene for the care of the internal organs. These simple processes of internal control and purification are superior to anything known in achieving perfect health and longevity. *Pp. 155 with 21 illus.* Twelfth Reprint.

Hatha Yoga Simplified : It deals with the interrelated effects of Haṭhayoga practices on health and personality, general hygiene and dietetics. *Pp. 172 with 15 illus.* Twelfth Reprint.

Journal of the Yoga Institute An illustrated monthly magazine on yoga ideology and technology. *Subscription* Rs. 5·00.

સરળ યોગ આસનો : રૂ. ૩–૫૦ सरल योग साधना : मुल्य रु. २–५०.

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YOGA EXTENSION SERVICE

THE teachers trained at The Yoga Institute have organized themselves into an association to promote yoga education and to coördinate the work of all the yoga teachers. The YES conducts over 24 yoga education centres in India and six centres in foreign countries. Services of these yoga teachers have been made available to the Government institutions, colleges, schools and cultural, social and religious organizations.

RESEARCH ACTIVITIES

Academic and scientific researches are conducted at the Institute and the Institute is registered and recognized by the Government. Facilities include a small laboratory, a reference library, competent guides, and residential accommodation; but the emphasis is on *quality* and not quantity.

RULES AND REGULATIONS

Students : The study of Yoga is open to both the sex, and the special and general classes can be joined from any day. Teaching will be strictly according to syllabus.

Hostel facilities are provided on the condition that the individual attends to his personal needs himself e.g. food, sanitation, and daily chore. Strict discipline is enforced while at the Institute. During spare time, students may be assigned any duty which they should carry out.

Patients : Patients on waiting list are asked to join from an appointed date. Those who fail to do so will be kept on the mailing list and shall be asked to join when there is vacancy.

Outdoor patients are supplied all necessary instructions for their routine. Changes are made only on the basis of progress. They are precluded from any other treatment during their attendance at the Institute unless the same is approved by the Institute.

Indoor patients should be self-sufficient and self-helping. All personal needs must be attended to by oneself. They should provide pillow-covers, bedsheets, covering, blanket, towel and similar requirements. The routine chalked out for each should be strictly followed.

Visitors : All are cordially invited. Those desiring to stay at the Institute are accommodated on merit, if they are able to look after their needs.

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GENERAL INFORMATION

1. The Institute is located near Santa Cruz (East) railway station, five minutes walk to the north.

2. It is open from 7·30 to 9·30 a.m. and 4 to 8 p.m. It remains closed on Wednesdays.

3. All fees are payable in advance and are not refundable.

4. Definite appointments could be fixed through telephone 5 3 2 1 8 5.

5. The right of admission or dismissal rests with the Founder/Director.

LOFTY TRIBUTES

"I am proud of your work in America....and this I fully realize....you will be quite successful in your undertaking.... your work has full sympathy and blessings from me."

10th November 1920 — Paramahamsa Mādhavadāsaji

"I saw a little of this Institute and from it I gather that the excellent work it intends to do is hampered for lack of funds. That's a *shame* which we must remove."

11th Nov. 1941 — Dr. S. Radhakrishnan

"What I learnt from the Director-Founder of The Yoga Institute was very revealing. His great knowledge and long experience should be made use of more extensively by our people."

5th November 1963 — Dr. Zakir Hussein

"The work which is being done here is *extremely important*.. because there are things which are beyond the power of mere technical science."

10th August 1952 — Dr. Giuseppe Tucci

"I salute you because you reveal the secret. This can be done only by a man who loves humanity. You and your teacher are great humanists. Yours is a revolutionary deed. I began to love India because it is the motherland of Yoga. The time is on hand when your great feat in the name of Man will be appreciated."

26 December 1964 — Prof. Ilia Iliev

The Yoga Institute

Santa Cruz, Bombay-55 AS

Golden Jubilee 1965-67

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ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

As a Research Institute recognized by the Government, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the Diploma of Yoga Education course.

ACADEMY

As a special Training Institute of Yoga recognized by the Government, the Academy provides for both (*i*) Certified Teacher of Yoga Education and (*ii*) Diploma courses. The course for the first is for six months including two months probation and is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Apply for Fee and Hostel facilities with food, per month. Prospectus at 50 P. in postal stamps.

HOSPITAL

The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Fee for medical examination and consultation Rs. 20. Apply for indoor and outdoor fees. Also for special and general yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposiums, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation one day in advance to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only four are at present available, viz., *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified* and *Yoga for Women Simplified*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 5; 10 s.; $ 1·50 payable in advance.

The Yoga Institute

Telephone Santa Cruz, Bombay-55 AS

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POPULAR PRESS (BOM.) PRIVATE LTD.,

35C Tardeo Road,
Bombay 34WB.

Regd. No. B 9332

©1965

Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

VOLUME XI AUGUST 1965 NUMBER 1

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SANTA CRUZ, INDIA

Bound Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
Volume begins in August and is Published on the 20th of each month

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Journal of The Yoga Institute

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YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. XI, 1 AUGUST 1965

OBJECTIVE EVALUATION OF YOGA

by SHRI YOGENDRA

OBJECTIVE evaluation of Yoga would imply interpretations, criticisms, objections and value-judgements held or expressed by all others except the true yogins. That their number is very vast should be recognized when it is recalled as in the *Bhagvadgītā* that, out of millions, one perchance takes to the study of Yoga and that one perchance out of such millions may achieve Yoga. Therefore it is a pre-gone conclusion that all kinds of objective evaluations by others than the yogin himself is unrealistic and unjustifiable. Paradoxically, there are more such objective evaluations by all and sundry than by the yogins themselves whose evaluations are contained in a few selected works.

Many traditions and schools of Yoga in the ancient past and even today have given cause for conflicting ideologies and technics which pass as one or other type of Yoga. These are not wedded to one system of philosophy but to many — sometimes quite contrary to each other. Therefore to understand and evaluate Yoga ideology and technology from the archaic labyrinth of Yoga is like the blind leading the blind. And this in fact is what the bulk of interpretations, criticisms, objections and value-judgements of Yoga by the non-yogins amount to. They should not call for any treatment ordinarily but since "the greatest enemy of truth is majority" it has come to pass that overwhelming notions, opinions, writings etc. have in some form succeeded in distorting the image of real Yoga, its basic social purpose, its contribution to human happiness, culture and evolution.

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Not a few have tried while others are still trying to probe the numberless divergences inherent in multipurpose Yoga but almost all of them failed to arrive at any definite solution which could give integral Yoga its true and uniform perspective both in respect of its ideology and technology. Philosophers, academicians, scientists, sociologists, economists and others — for that matter, all non-yoga appraisers — who indulge in splitting of ideas and words so as to give them such interpretations as suit their own profession, thinking and evaluation often detract and even misjudge more vital aspects of yoga philosophy and facts.

This philosophic, social and cultural illusion in the public mind about Yoga owes it to many untruths, half-truths and perverse objective analysis and interpretations. It should be fully recognized that in the realm of Yoga, because of its all-embracing ramifications on human approach and problems, objective evaluations by bits here and there carry no meaning, and the students of Yoga should desist from giving any credence to their publicity in the garb of philosophy, science or socialism. It is absurd to experiment on a dog and call it the findings on a horse although both are animals and have common biologic features. Observations and conclusions drawn from the life of a so-called yogin do not validly apply to the genuine yogin and all evaluations so based are perverse and perfidious. It is the misfortune of humanity that this is rampant not only in the field of Yoga but in many aspects of human life. *Prima facie* all objective evaluations could have no basis in reality and therefore all conclusions arrived at by such approach become superficial and meaningless. With Yoga, such process has been going on for centuries. It is not for nothing that the strictest discipline of Tao or Zen calls for clearing the dust out of the mind and keeping the glass clean for facing factual subjective data. Objective evaluations are of no consequence especially in the case of Yoga for, if anything, Yoga must stand or fall on its own merits. The students of Yoga should harbour no delusions but let Yoga prove its worth through its practice notwithstanding all what is heard or read about it from sources other than the genuine yogins.

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Although in a cryptic style, the yoga authorities have cautioned the students that theoretical learning has no value in Yoga (*na śāstrapāṭhamātreṇa yogasiddhiḥ prajāyate*). Ironically enough, in recent times, what is more popular about Yoga is its literature by the non-yogins where conclusions of research are drawn on data supplied by each to the other — the objective hallucinations passing down to posterity as scientific evaluations. The authorities hold that application or practice alone is the means to evaluate Yoga successfully (*kriyaiva kāraṇaṁ siddheḥ*). Many who have taken to its practice not so much as to achieve Yoga as to write something on it from personal experience have deceived themselves and the public by not conforming to the requisites of Yoga for they have failed to live the yoga way of life except in some outward formalities. To quote one such interpretation, it is these type of people who have discredited Yoga by stating that while deconditioning his animal life and sublimating it, the yogin becomes for all purpose antihuman and antisocial. Of course, one would be tempted to ask if the average man of today, who lives a life often of ill health, impure mind, duplicities and depravities of moral life and who keeps the government, the society and all others busy with problems after problems which all the penal codes and asylums cannot handle, is in what sense human or social? What crime does the yogin commit if he remains non-violent, truthful, sexually pure, beyond the reach of temptations of stealing and greed (*yama*)? Does the average man, expect the yogin to be like him in the society which needs prisons, hospitals, Bedlams and numberless laws to keep him straight? The yogin remains straight by his own conviction and has no need for such paraphernalia as the society is busy creating to keep the average man in order.

Such invidious assumptions as suggest that the yogin does not marry, possesses nothing and therefore is irresponsible towards the society is not supported by textual interpretations. What has been referred to as *brahmacarya* is mere purity and moderation in sex life as against the average man's passion and crimes on its account which the society allows as a necessary evil. Non-attachment to objects of pleasure and their possession (*vairāgya*) to which the yogin subscribes

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and which fortifies him against all social evils is in sharp contrast to the so-called "social" average man who has made the world miserable by his obsession of possessiveness and attachment. What crimes does he not commit for this purpose when equated with the yogin who gives no cause to any individual or the society to be disturbed? Does it imply that those who keep the society busy with necessary evils and disturbances are human and social while those like the yogin who do not do so are antihuman and antisocial? Can there be anything more perverse? Such like fantastic evaluations of Yoga come from those who are nowhere near to what is real Yoga.

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विधिवत्प्राणसंयामैर्नाडीचक्रे विशोधिते ।
सुषुम्नावदनं[1] भित्वा सुखाद्विशति[2] मारुतः ॥४१॥

WHEN the net-work of nerves is purified by proper control of bionergy (*prāṇa*), then the nerve-impulse enters freely—piercing its entrance—the *suṣumnā*.

NOTE : Proper control contextually implies the due performance of the various accessories previously explained i.e. *yama, niyama, āsana, banda śaṭkarma, prāṇāyāma, etc.*

The study of yoga neurology is also necessary to appreciate the terms, their correlationship and the technique dealing with prāṇa. Until these two conditions are fulfilled, the mere reading or even any practice will carry the student nowhere.

Entering Suṣumnā—that is supposed to be between Iḍā and Piṇgalā—is a common expression for the highest nervous control.

All these technical words in Yoga lose their meaning, when one is not able to locate them or subjectively identify them. That all these are there is certain, but it is unfortunate that not even a few have any knowledge of specific identification. This abstract concept without a positive content — which cannot materialize without the guidance of a teacher—has kept the students and scientists at bay. All speculations in this direction have gone astray and shall continue to do so till the teacher who holds the secret is willing to pass his knowledge on to the deserving ones.

1. B_1, B_2 and B_3 use सुषुम्णा.
2. B_1 and B_2 use मुखात्.

मारुते मध्यसंचारे मनः स्थैर्यं[1] प्रजायते ।
यो[2] मनः सुस्थिरीभाव:[3] सैवावस्था[4] मनोन्मनी[5] ॥४२॥

When the impulses move freely in the Suṣumnā then the mind gains steadiness. That condition is Manonmanī where the mind becomes completely composed.

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NOTE : The manuscripts B_1 and B_2 read the second line of the above first and the first line of the above as second. The printed edition of Pancam Sinh gives a heading to this and the next verse, *viz.*, अथ मनोन्मनी । The commentator refers to the fourth chapter for further details on मनोन्मनी ।

In fact, the mind remains continually possessed by the senses, and the senses, in turn, normally act through their organs projecting outward. The mechanics of this, in a biologic organism, depends entirely on the nervous system and the impulses passing through it. Yoga therefore clinches the issue by referring to a state where nothing of this nature is allowed to happen—of course, through its own technology—when all the nerve-impulses are canalized into a neutral zone, far and beyond the reach of reflexes. Suṣumnā is thus regarded as the neutral area of the nervous system. When the impulses thus remain localized or neutralized in this area, no stimulus or response is felt at the higher level of the mind. This undisturbed state of the mind permits of steadiness —a state of complete composure—which in Yoga is referred to as *manonmanī*.

As the discipline of the physical develops into that of the mental progressively, various psychosomatic stages are passed on the way involving various levels of consciousness. Since manonmanī follows at a later stage, it is described later in the text.

1. B_2 reads स्छैर्य.
2. B_1 and B_2 read मनसस्तुस्थि (स्छि B_2) री etc.
3. B_3 reads सुस्थिरीभाः ।
4. B_1, B_2 and B_3 read सैषा.
5. मनोन्मनी is the reading of B_3.

NEW VOLUME

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YOGA AND TRANSCENDENT POWERS

by JAJNESWAR GHOSH

ANOTHER claim put forward in its (Yoga) favour is that by the consistent practice of its maxims powers of mind and body may be developed which are generally believed to be beyond man's rank and condition as finite intelligence wedded to a corporeal frame of very limited receptivity and capacity for action. These powers are, indeed, held to belong to his original endowment so that yogic discipline acts very much like the chemicals which are used in the art of photography to make a latent picture visible.

The scope of the present essay forbids canvassing the merits of this claim in details, and there is moreover an obvious risk in relying for proper appraisement of them on knowledge that is merely from the outside. Yet some reference to the principles involved appears to be required for deciding whether there is any colour of justification for the aloofness which has been maintained towards it by cautious students of philosophy on the assumed absurdity of this pretension. Broadly speaking, there are two questions to be answered for clearing the ground, *viz.*, whether the principles and practice of Yoga are intimately related to the belief in the possibility of acquiring supernatural powers and whether the belief itself, when properly set forth, is altogether unreasonable.

The self-culture advocated by Yoga is based on its interpretation of our ordinary life as a continuous effort to relate ourselves by way of knowledge and activity to things that are foreign to us. This adjustment becomes more and more complex as a result of our ever-renewed attempts. But owing to the mutability and finitude of the objects to which we relate ourselves, this increasing intimacy of association spells increasing misery for us. Our salvation lies, therefore, not in multiplying points of contact with things so volatile but in abjuring every kind of connection, be it of knowledge or acquisition, with them. Such is the message of Yoga, and it cannot be construed as an exhortation to acquire transcendent powers by following its precepts.

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Professor Radhakrishnan observes that Yoga did not feel prepared to cut off all connection with its surroundings and so incorporated elements which did not belong to its inmost being, and that this spirit of accommodation is responsible for the miscellaneous character of the system which exhibits a medley of low naturalism and high idealism. This is, indeed, cavalier treatment of Yoga, and it appears strange as the Professor's animadversion on the training for occult powers is but a paraphrase of one of the *sūtras*. He says that "the signs and wonders which the uncultured seek after, even if well authenticated, possess no spiritual value." (*Indian Philosophy*, Vol. II, p. 368). And the *sūtra* referred to is that "they are regarded as perfections by the undisciplined mind, but are serious obstacles to spiritual meditation" (III, 37). Vijñāna-Bhiksu hits off correctly the scope and spirit of the system in the third section of his *Yogasāra Saṁgraha*, when he says that some account of these extraordinary attainments is necessary in order to enable the devotee to see that they have no proper place in the spiritual life. But the conclusive statement on this question is *sūtra* III, 50, according to which salvation may be attained only after even omniscience and omnipotence have ceased to be prized.

It holds, indeed, that the mind can be so improved by its discipline as to be capable of reaches of thought and forms of activity which are beyond the possibilities of ordinary men. But nowhere does it suggest that these should be utilised for harnessing the forces of Nature to our service. It states on the other hand that extraordinary powers may be the ruin of the unwary seeker after spirituality, if they deflect him from his original purpose.

But the question still remains whether such an ideal expansion of knowledge is within the limits of possibility. Our susceptibility to impressions appears to be very limited, and the limits are said to be not very wide of our capacity for reducing them to intelligible forms. So there seems to be some excuse for holding that our experience-content cannot be indefinitely extended, defined as it must always be by our sensibility and our power of working up the materials obtained

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through it. Certain scientists would even go so far as to assert that we are already in possession of a general outline of the entire field of knowledge. But recent investigations into the nature of parapsychical phenomena have disturbed this dogmatic serenity and led people to suspect that the line has yet to be drawn between what may and what may not be perceived through the senses. And he must be a bold man, indeed, who would set inelastic bounds to the ability of the human intelligence to filter higher truths from the data that they supply. For speculative and practical achievements which would have been pronounced impossible in an earlier age are to-day accomplished facts.

Now these achievements have been due in the main to a succession of extraordinary workers, who gave the start and won the highest triumphs in their respective generations. No law of averages will enable you to take their measure, nor can you account by the principle of heredity for their penetrating insight into the secrets of Nature, which needed but the merest of accidents to spring into full vigour. You may call it instinct, as it was called by a writer who waged unrelenting war against every form of mysticism. But you fly in the face of science itself when you ignore what such men did and how they did it in determining what human intelligence is capable of accomplishing. The truth about it is that the marvellous progress of science and thought has been due less to the slow, snail-like pace of men who moved from fact to fact than to the intuition of those rare individuals who comprehended entire provinces of Nature at a glance or plumbed metaphysical depths which are hidden from the gaze of ordinary mortals.

The following words of the author just referred to are a frank admission of the inadequacy of our matter-of-fact ways of mapping out the possibilities of the human mind. "The child," says Huxley, *Aphorisms and Reflections*, p. 39 "who is impelled to draw as soon as it can hold a pencil; the Mozart who breaks out into music as early; the boy Bidder who worked out the most complicated sums without learning Arithmetic; the boy Pascal who evolved Euclid out of his

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consciousness; all these may be said to have been impelled by instinct as are the beaver and the bee." And he would have ascribed to a similar instinct the success of men like Newton and Faraday.

Huxley leaves the problem here, but Yoga offers an explanation which is quite consistent with its principles. There is, according to it, an infinite capacity for knowledge and constructive work in the human mind. But it is confined within narrow channels by innate and acquired habits and by certain phenomena like the passions which are more or less pathological in character. When these are eliminated, the suppressed powers become active without further ado, just as water flows freely into an adjoining field when the barrier separating them has been removed. Men are sometimes born without some of these drawbacks, while in others they may be put out of the way by a sound system of education. And where the elimination is fairly complete, the limits of objective apprehension are so extended as to admit impressions not ordinarily attended to, which again the unfettered faculties work into intelligible forms with the sureness and rapidity of intuition.

Yoga does not claim that transcendent powers are always acquired by submitting to its discipline. It is only those who required minute and thorough knowledge of the phenomenal world for a complete and abiding conviction of its vanity who take the long route to disenchantment, picking up by the way certain occult virtues that excite the wonder and admiration of the worldly-minded. Others more happily constituted want only a general knowledge of phenomenal existence to convince them that the springs at which they must quench their thirst for its good things are always more or less poisoned. And as their tenacity of purpose is proof against the lure of glory, an elaborate or many-sided training is not needed by them. *Vyāsa-Bhāṣya*, III, 55, is explicit on this point, for it says that liberation may be won without transcendent knowledge and ability as the *sine qua non* is the burning up of those notions and impulses that cause suffering.

It is stated, indeed, that when they have completed the training that they require, they too attain a level of intellectual

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eminence from which nothing is too subtle or complex or remote for their comprehension, and that at this level the difference between the theoretical and the practical, relative as it is even in ordinary experience, tends to disappear. But here an ideal of excellence is declared to be the last reward of a perfect education from which, constituted as we are, we are still at an immeasurable distance. So we run no risk of being embarrassed with omniscience and omnipotence in the near future by our manifestly imperfect acceptance of the yogic principles. He alone who can look on life with perfect unconcern, regarding its joys and sorrows, its hopes and fears as alike irrelevant, is fit to comprehend the spectacle in its entirety. But self-alienation of this sort is far, indeed, from any measure of selflessness that we are likely to attain at present.

The issue has been confused by the unenlightened zeal of those who believe and assert that the yogi's career is always rendered glorious by a dazzling chain of miracles. Of miracles conceived as arbitrary reversals of the order of Nature, he knows nothing, and he repudiates the very idea of performing them as positively impious. But he holds at the same time that our knowledge of things and their behaviour in different circumstances is far from being adequate and that a fuller comprehension may, therefore, enable a man to tap the energy locked up in them in ways that will appear startling to us. He holds also that a remarkable accession of knowledge and consequently of power may be looked for from concentration of the mind on certain objects. And with the principle underlying this contention there can be no quarrel, as concentration has been always the masterkey for unlocking the secrets of Nature. Moreover, even if the adequacy of the methods suggested is questioned, it cannot affect the central position of Yoga that transcendent powers, however acquired are to be dreaded rather than desired, as they may undermine that singleness of purpose which is necessary for success in the quest of spirituality.

Max Müller suggests that the *Samādhi Pāda* (first chapter) of the *Yoga Sūtras* might have formed a complete work by itself as it gives the drift of the system in its simplest form,

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and that the third chapter which treats of extraordinary powers marks the transition from rational beginnings to irrational exaggeration, from intellectual to practical Yoga. And he observes in this connection that the belief in miracles originated in what Patañjali describes as a forecast of the future from a knowledge of the present and the past that the step was easy from the prediction of recurrent events to that of other events as well as that prophets soon began to outbid one another till the small ball of superstition grew, as it rolled on, into an avalanche.—*The Six Systems of Indian Philosophy*, pp. 347,349 and 354. Here we have a correct account of the decline of faith and growth of parasitic substitutes for it. But the third chapter is an emphatic protest against such a substitution in certain *sūtras*, while others stress the value of practice and concentration even though they adopt current notions about the attainment of occult powers to illustrate it.

It is unfortunate, therefore, that a mere side-issue has been so often stressed in discussing the merits of Yoga as a system of philosophy and a code of morals.

Reprint from Vol. II, 7,8 (1934).

BELIEF IN TRUTH

When we come to realise the amount of propaganda that surrounds us and the amount of Truth that we are asked to believe just because it passes from one generation to another as intellectual inheritance, we really become suspicious of ourselves, and a question arises: Are we in our senses or are we not?

SHRI YOGENDRA

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SAVASANA

(AN INSTITUTIONAL TECHNIQUE)

THE old story of a giant who was invincible because of the boon of Mother Earth that he would redouble his strength everytime he was prostrated and lay in full contact with the earth has a moral for those seeking relief from physical tension. It is in resisting the gravity pull and maintaining ourselves stiff that we become physically tired. It is by allowing the different limbs of our body to let go this resistance and tension that we gain conscious relaxation and rest.

The new complex of human society is more a race to conquer time and space than an attempt at peace and happiness. Tensions which have grown continue to grow more and more and have become complicated.

The best body-position offering least resistance to gravity is *śavāsana* or corpse-pose. This pose is done in several steps, but let us take up the easiest. To learn the ideal posture for relaxation, one should lie down supine, back touching the floor. The legs should be extended to full length—twenty inches apart. The hands should be on their respective sides ten inches apart from the body. The palms should be so arranged that they remain relaxed. The head and the neck should, after careful checking, be adjusted to allow for no tension. Once the body is comfortably rested—to let go itself to gravity—the eyes should be shut and the mind should repeat the idea of sinking into the earth. Try to sink down and still down with each exhalation.

A sensation of heaviness of the limbs, or in some cases lightness of the body, is likely to grow if this idea of sinking or 'let go' is continued for three minutes or more. The practice may be maintained for five minutes. The various stages are (*i*) partial, (*ii*) general and (*iii*) residual. In the scientific study of autopsychoprophylaxis, stages are important, but for the average man, the above technique of śavāsana is quite salutary.

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RECENT REVIEWS

Yoga Immortality and Freedom by Mircea Eliade translated from French by William R. Trask, London 1958.

"Is the sacrifice demanded by Yoga too great for its fruits to be of any interest"? Let us consider this line of argument. "Yogis are antisocial or indeed anti-human. The worldly man in society marries, establishes a family, Yoga prescribes absolute solitude and chastity. The worldly man is 'possessed' by his own life, the yogin refuses to 'let himself live,' to continued movement he opposses his static posture, the immobility of āsana, to agitated and unrhythmical changing respiration, he opposses prāṇāyāma and even dreams of holding his breath indefinitely, to the chaotic flux of psychomental life he replies by 'fixing thought on a single point', the first step to that final withdrawal from the phenomenal world which he will obtain through pratyāhāra. All the yogic techniques invite to one and the same gesture to do exactly opposite of what human nature forces one to do." The above interpretetion, no doubt, relegates Yoga to the museum. It shows that while Yoga is a living fossile it has no place in modern society either as education or as therapy or as any other social activity.

Unfortunately, many western scholars rush to generalised statements about a subject without entering into the spirit of their study. Lack of personal experience seems to be common to Eliade also, though it could not be said that Eliade has not made a deep study of the vast Yogic and Tantrik literature. Taking up the hypothesis that yogic technic is one of deconditioning which begins from the physiological, social, cultural and religious, he considers the deconditioning of *saṁskāras* and *vāsanās* the most difficult.

To achieve such a deconditioning it is believed by some, "that throwing a defiance at the terrible aspects of God or the Highest spirit to do their worst for their disregard for conventional morality", etc. was very necessary. Such a deconditioning was done in Tantra and even Yoga by raising

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a person from degradation through the very agency that led to the degradation. In the process of Yoga as interpreted by Eliade cosmicazation of individual function takes place. The Yogin is able to awaken, archaic strata of premordial consciousness which in others is fossilized as a result of their experiments on the subtle body and mastery of psychic zones.

"Here within this body is the Ganges and the Jumnā, here are Prayāga and Benares, here the sun and the moon. Here are the sacred places. Here are the pithas and the upapithas. I have not seen a place of pilgrimage and an abode of bliss like the body."

Thus Eliade believes that final liberation cannot be obtained without experience of a preliminary stage of cosmicazation. The intermediate stage is the cosmos that is the realisation of the rhythm on all planes of biomental life. A considerable portion of Indian mystic physiology is based upon the identification of "suns" and "moons" in the human body.

All this is no doubt interesting and may be true in some traditions but Yoga comprises much more than Tantra. Probably some aspects of Tantra and Yoga crystalised popular hunger for magical and mystical round them.

The other aspects of Tantra and Yoga dealing with the technology of better living for larger application in modern society has not yet been treated by Western enthusiasts of Yoga. What we want are books on Yoga that tell us some simple practical technique of Yoga that could be applied by many for bringing about a transformation of the human society in the direction of happiness and peace.

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THE POWER OF YOGA

In the Great Epic the word *yogabala* is used to signify the "Power of Yoga". In the middle ages, the Nathayogis gained tremendous popularity through their power to do many wonderful things. Yoga and miracles have become legendary, and supernatural powers have become associated with Yoga.

Stories are woven around the great Yogi Gorakhnatha for his powers to do impossible things. The perfect Yogi like Gorakhnath was believed to be an immortal being—eternal and ever youthful.

It was therefore that Goraksanatha was very disturbed once at a report of his own teacher Matsyendranatha being enticed by women and doomed to death.

Gorakhnatha descended therefore into the realm of Yama—the God of Death. Yama himself rose up to receive the powerful Yogi. Saluting Gorakhnatha, he enquired of the cause of the sudden visit of the Yogi. Gorakhnatha answered him roughly.

For Gorakhnatha was surprised with indignation at Yama's interference in the affairs of the perfected Yogis. As the Yogi became enraged, the entire kingdom of Yama started to shake.

Seized with panic, Yama offered to show the book of Fate to Goraksa. Gorakhnatha searched the Book of Fate, found the leaf containing the destiny of his Guru. Seeing what he wanted, the great Yogi struck off the name of Matsyendranatha from the Book of the Dead. He warned Yama never to interfere again with the affairs of the Siddhas—the perfected beings. Thereafter he left the country of the dead, assuring himself that for all future, the names of the yoga Masters will find no entry in the Book of the Dead.

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

गुरुकुल काँगड़ी

VOLUME XI SEPTEMBER 1965 NUMBER 2

281965

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Old Volumes : Rs. 7; 15s; $ 2.00. *Annual Subscription: Rs. 5; 10s; $ 1.50*

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YOGA

THE MONTHLY JOURNAL OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. XI, 2 SEPTEMBER 1965

YOGA : SCIENCE OF MAN

by SHRI YOGENDRA

THE two facets of the science of Man which have been vying with each other from time beyond memory to satisfy human needs and quests, both physical and metaphysical, are: Science and Culture. The twins, however, have been regarded by their respective votaries to be so disparate that humanity has not yet struck upon the golden mean in evolving either a standard scientific culture or a synthetic cultural science which is at once acceptable to one and all.

Notwithstanding this paradox, an unique experiment was carried out in ancient India to evolve a synthetic culture with the analytical precision of an exact science. Yoga—for that is what the ultimate synthesis of Indian culture virtually represents—was and is still regarded in India as the highest in evolutive achievement by Man and for that reason enjoys and commands respect not only of modern India but of the world because of its inherent vitality as the utmost and unsurpassed process of self-training.

Briefly, Yoga consists in the perfection and control of both the body and the mind, and as a process leads Man from the ignoble to the noble finally culminating in the realization of the Self as the Absolute, after freeing—deconditioning the personality complex of unapt identification of—the Self from the Not-Self. It lays emphasis on the individual as the unit of society, and as such its efforts are primarily directed to the average man whose needs are to be simplified, controlled and satisfied through such psychosomatic self-education as transforms the basis and value of his needs and elevates him as the Master of his environs rather than their slave.

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Yoga was and is thus the *sine qua non* of the means and end of human achievements whether physical, moral, mental or psychical. But because of its emphasis on individualism and its orthodox association with the Indian metaphysical systems, it lost touch with the masses firstly through obscure secrecy and secondly through ambiguous traditions of mysticism which shoved past the vital social implications of Yoga as the science of Man.

What was needed to salvage Yoga from oblivion was the re-orientation of its fundamental technique shifting its emphasis from the individual to the masses and the appraisal of its psychosomatic practices to solve the problems of Man in the light of modern sciences. Added to this, the impact of western influence made it necessary for this cultural heritage to prove its worth were it to survive the onslaught of modern utilitarian rationalism.

Yoga accepted this challenge, and as early as 1918 the secret technique of Yoga for the individual however came to be applied to the masses and the various practices were subjected to scientific investigations at The Yoga Institute of Santa Cruz (India). As a result, yoga practices received new impetus proportionate to the corroborative and cumulative scientific evidence it was able to accumulate in favour of its physical and metaphysical claims.

Indeed it is a pertinent question why yoga practices which endow its student with the maxima of physical, moral, mental and psychic health have so far not been utilized to build up human society through controlled centres directed by the authorized teachers of this subject. That this indigenous system is moreover cheap in comparison to elaborate measures employed to achieve lesser results and is also eminently suited to all environments hardly needs any emphasis.

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HATHAYOGAPRADĪPIKĀ—CH. II

तत्सिद्धये विद्यानज्ञाश्चित्रान्कुर्वंति कुंभकान् ।

विचित्रकुंभकाभ्यासाद्विचित्रां सिद्धिमाप्नुयात् ॥४३॥

FOR attaining that, the knowing students practise various *kumbhakas*. By practice of different *kumbhakas*, one may obtain different perfections.

NOTE: It is for gaining *Unmanī* that the *kumbhakas* are recommended. The commentator quotes *Bhāgwata* to say that all perfections attainable through drugs, mantras, etc., are also possible through this yoga. However, one must follow the other steps like *pratyāhāra* etc. for attaining the state of absolute consciousness (*kaivalya*).

The state of hypnosis was familiar to the yogins which others often induced through drugs and chantings etc. Knowledge drawn from the subconscious in this manner through such agencies could also be available to the students of Yoga through *kumbhakas*. According to the special nature of the kumbhaka, some special phenomena become evident as the perfection of that practice. It all depends upon the effects a particular kumbhaka may exert on the various parts of the brain and the medulla (*triveṇī*.)

Science has accepted the fact that certain drugs can so affect the mind that much information stored up in the subconscious can be brought to the surface. Hypnosis through words (chanting or *mantra*) can also cause similar effects and the process is now getting accepted at the scientific level. *Kumbhakas* as taught by Haṭhayoga are accredited with similar power as drugs and mantras. The advantage in case of Yoga is that the individual has not to be at the mercy of others who administer the drugs or subject him to hypnosis. Being self-induced, the possibility of after-effects remain nullified. Unmanī is one of such perfections achievable through *kumbhakas*.

1. विधानज्ञः is the reading of B_1 and B_2.
2. B_1 reads कुर्वीत and B_2 reads कुर्वंति, while B_3 reads कुर्वीरन्.
3. This line is dropped in B_1 and B_2 and appears in the next verse as the first line of the verse.

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सूर्यभेदनमुज्जायी[1] सीत्कारी[2] शीतली[3] तथा ।
भस्त्रिका[4] भ्रामरी[5] मूर्च्छा[6] प्लाविनीत्यष्ठकुंभकाः ।।४४।।

THE eight *kumbhakas* are: *Sūryabhedana, Ujjāyaī, Sitkārī, Śitalī, Bhastrikā, Bhrāmari, Mūrcchā* and *Plāvinī.*

NOTE: As previously emphasized, all the above kumbhakas are likely to affect the subconscious and, if practised without essential preparations and technical guidance, they may lead to oscillate the individual personality. A number of such cases admitted at the Institute required long periods of rehabilitation.

The technique in each case of the kumbhakas generally publicized by authors and so-called yoga teachers based on scant descriptions available in the texts is inexact. Under the circumstances—where knowledge is to be acquired in a hurry without the habit to assimilate it—it is safe that such kumbhakas are not taught through literature or even in person unless and until the essential groundwork is completed and the teacher who imparts it is duly qualified. Yoga is not supposed to do any harm to anyone at any time, and the yoga teachers should restrain themselves from indulging in teaching Yoga in an irregular, hasty and unscientific manner.

1. B_1 and B_2 read भुजायी.
2. B_3 has तथा preceding this word and reads सीत्कारः.
3. This is omited by B_3.
4. भ्रमरी is the reading of B_3.
5. मूर्छा is the reading of B_2 and B_3.
6. प्लावनी is the reading of B_1 and B_2. ०सहितं चाष्ट कुंभकाः is the reading of B_3.

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THE YOGA CLASSIC OF PATAÑJALI

by RAM UGRA MISHRA

THE *Yoga Sūtras* of Patañjali are the foundation of all yogic theory and practice. The *Yoga Sūtras* comprising of hardly two hundred sentences are more than two thousand years old. Some time after Patañjali collected the existing material on Yoga and prepared his *Yoga Sūtras*, the brief sentences became unintelligible. A learned commentary was written on the *Yoga Sūtras* by Vyāsa more than a thousand years back. But this commentary too became difficult to understand. So from time to time, more comments on *Yoga Sūtra* and *Vyāsa Bhāṣya* were written.

About two hundred years back, a learned student of Yoga, Vijñāna Bhikṣu, wrote a lenghty comment *Yoga Vārttika* on the *Yoga Sūtra*. He wrote a smaller book known as *Yoga Sāra Saṁgraha* also.

This commentary, *Yoga Vārttika*, is not published in English. We shall, in subsequent issues of the journal, try to publish summary of views of Vijñāna Bhikṣu. Vijñāna Bhikṣu begins his comment on *Yoga Sūtra* by invoking Īśvara who is described in consonance with the views Bhikṣu holds about the universe and God. Bhikṣu also pays the highest compliments to Veda Vyāsa for the exposition of yoga sūtras in his invocatory vereses.

Bhikṣu says: "Īśwara is of the essence of consciousness absolute, always free of limitations, devoid of undesirable qualities of afflictions, free and qualityless. We are of the same nature of Īśvara but are enmeshed by our own intellectual qualities and are in a pitiable condition. Īśwara Himself an ocean of love is beseeched to free us through His grace by drawing away the net of feelings that binds us. The *Pātañjala Bhāṣya* (commentary of Vyāsa on the *Yoga Sūtra*) is the nectar-drink of the great yogis, it is the vast ocean full of gems of science, the labour of sage Veda Vyāsa. *Yoga Vārttika* of Vijñāna Bhikṣu is a mighty churner very much like the mount Mandara of mythology, provided by the advance human scientists for churning and understanding Patañjali

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and the Bhāṣya. The inquisitive students have a treat here, since in his commentary Vyāsa has placed the essence of the Vedas before them. Sāṁkhya and other systems of philosophy are a part of it just as various rivers become a part of the ocean.

"Now Vyāsa himself invokes the *eternal God* who is the propounder of Yoga. This he does for causing a successful fruition of his work as well as for safe study and practice by the students of this system. 'May He who casting away His premordial form rises forth multifariously for the good of others, May He protect you students of Yoga and dispel obstructions in your progress', says Vyāsa".

Bhikṣu himself had an ardent religious zeal and he could hardly think of Sāṁkhya as well as Yoga to be atheistic. He explains away the atheistic statements in Sāṁkhya works by saying that these are only exaggerations.

Etherial and moral qualities of a man when combined with true knowledge are quite sufficient to bring about salvation of a man, even without a belief in God, he admits. He is however very original in saying that ultimately the Puruṣa (spirit) is a mere spark of Īśvara—(the Absolute). The reality of Prakṛti (matter) and Puruṣa (Spirit) cannot be distinguished from the reality of the Īśvara. The position has therefore been designated as one of *avibhāga* (inseparability) as of milk and water.

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PARAPSYCHOLOGY

by GEORGE LOZANOV

QUITE a number of articles on Parapsychology were published of late. This is comparatively a new science for us, which abroad has won its right of existence. Parapsychology investigates the possibilities of perceiving the contents of another's psyche and material objects also, not using one's ordinary senses. Here many authors include: telemnesia—direct perception of conscious or unconscious contents of another's psyche; clairvoyance—perception of objects or events without using the known senses; telepathy—direct influence of one psyche over another; psychokinesis—psychical effect not over another's psyche, but over a physical object; precognition—foreseeing future events without the help of logic.

Not long ago all these phenomena were denounced and classed as primitive human phantasies. It was thought of that they contradict modern scientific development and common sense in general. As has been the case before (for instance, with hypnosis), these phenomena entered into the scope of scientific investigations now.

For the present, in the Soviet Union, psychologists are working predominantly on the problems of telepathy, "skin sight" and partially on clairvoyance.

In Leningrad, under the guidance of Prof. L. L. Vassiliev, is organized a modernly equipped Parapsychology Laboratory with good specialists. In Moscow, considerable parapsychological activity is carried on by E. K. Naumov.

In Czechoslovakia, in the field of telepathy and clairvoyance (for quite a long time) works the well-known parapsychologist Dr. Milan Ryzl. There is a scientific group for parapsychological investigations at the University of Chradez-Kralove.

There are big centers for investigating all types of parapsychological phenomena in the USA, Netherlands and German Federal Republic etc.

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In our country Bulgaria, in the course of 15-20 years much is being worked in the field of parapsychology, but only since last year are done investigations in all directions of parapsychology at the Postgraduate Medical Institute (ISUL) according an official plan. During the past 20 years, over 50 clairvoyants have been investigated, as also many hypnotized and tens of blind persons investigated etc. The results will be published.

In the later half of the 19th century, a number of psychotherapists ascertained that, in many hypnotized, the perception beyond the possibilities of the known senses is much increased. Thus, E. Asam noticed that the hypnotized feels the taste of the substances which the doctor puts in his own mouth. The same was also established by the English physicist William Barret; P. Janet and Ch. Riché have demonstrated telepathic hypnosis—the noted subject Leoni had been hypnotized by direct mental suggestion from a very long distance. The following occurrence with the same Leoni is also interesting: Once Janet had suggested to the hypnotized in Havre Leoni to visit mentally Riché's laboratory in Paris and tell what he was doing at the moment. She screamed that the laboratory is on fire. It turned out that that very day the laboratory of Riché in Paris actually burned out.

The parapsychological investigations have their origin in the first interest roused for the spontaneous cases of telepathy. The Society for Psychical Research, founded in England in 1882, gathered hundreds of such cases. Not neglecting their study, parapsychology is interested predominantly in experimental investigations.

Many facts are piled up and attempts are being made for broader theoretical conclusion and even for practical application of the parapsychological phenomena. For instance, telepathy is proposed for communicating means in space-flights for interplanetary connections or in investigating the sea bottom. Ciolkovsky yet has prophesied that the future cosmonautics will not be able to develop if it does not take up telepathy as communicative means. Not

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long ago, at the 14th International Congress of Astronautics in Paris, the possibilities of telepathic information for interplanetary communications were already discussed.

Telepathy could be used also in the pedagogical practice. There is a project for using it in forming characters (V. Kajinsky). It is expected that perception beyond the known possibilities of the sense organs perhaps could be used as compensation of lost sight for the blind. Its use even for diagnosis, in Geology and Archaeology etc. is also talked over.

Of special interest is the fact that there is no language barrier for telepathic communications.

The investigations of the Dutch parapsychologist Prof. Tenheeff show that clairvoyance could be applied to criminology.

It can hardly be foreseen in detail the immense significance of the parapsychological investigations for theory and practice. The future development of this science will bring us many more surprises.

SECRETS OF NATURE

With all our ages-long sciences can we possibly replace even an inch of Nature?

The constant struggle of civilization resolves itself into a simple principle—rivalry between what is Nature-made and what is Man-made.

When our scientists succeed in stealing one secret from Nature, she lies in wait with a thousand counter-tricks to checkmate the progress of our vanity.

Life Problems, by SHRI YOGENDRA

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PRATIPAKSABHAVANA

AGAIN, not only do the evil tendencies cause continuity of sorrow and pain but they also lead to untrue knowledge. Thus pain and untrue cognition are the unending fruits of the immoral tendencies; and, in this idea, lies the power which produces the habit of giving a contrary trend to our thoughts. It is therefore essential that every student of Yoga desirous of achieving success should, after initiation in the physical training, immediately undergo the purification of the mind through emotional control.

During the early stage of emotional conflicts, contemplation of the opposite (*pratipakṣabhāvanā*) is indicated and the same should be practised daily. This moral achievement gradually turns into a habit so that there may be no repetition of the evil desires and bad thoughts. This is the best remedy for eliminating immoral influences and evil effects which obstruct the path of Yoga.

According to Yoga, to be moral means to form a moral habit, to avail oneself of the preponderance of moral emotion, will and thoughts, and finally to habituate the mind to them. The reason why it is so difficult to be moral or spiritual is because we are more in the habit of getting easily influenced by the power of immoral emotions especially those of pleasure and of self-love. This habit of placing ourselves under their power has mechanically made their potencies so strong that even quite against our own will the immoral tendencies are again and again revived and we forcibly drift along with them.

It is therefore rightly computed by the yoga authorities that even before undertaking external Yoga the students should concentrate their activities on the disciplinary training since the chief moral obstacles are to be met with in the attachments to pleasure, self-love and the will-to-be. The best way to weaken the strength of these manifestations is to cultivate the habit of appraising their real value (as against the false value attributed by our ignorance) and also by meditating upon their defects. For example, when pleasure

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attracts us, we may think that it is but a bubble which is sure to burst and cause pain and draw us into more and more pain. That sorrow is the result of ignorance and it is only the right knowledge that will ultimately take one beyond the bonds of both pleasure and pain.

This thinking of the contrary or the contemplation of the opposite of things which appear attractive through ignorance or tempt us in the path of evil reacts upon the Will by tending to generate right estimates of things. The would-be-yogin should cultivate this habit for on its success depends his moral progress along the path of Yoga.

Reprint from Vol. III, 89 (1935).

THE CRIME OF BEING

WHY do we rear the lamb—just for the sole purpose of killing it?. *What* is its crime? That it is a thing which the society wants to eat, and that is enough offence.

We kill a snake *just because* it happens to be such an such a snake in such and such a place. Its *only offence* is that it happens to be just *the thing that it is.*

Life Problems, by SHRI YOGENDRA

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REFLECTIONS

by ANAND

How to get pleasure and/or how to avoid pain in life? In the old Indian Epic, the fallen hero Bhīṣma divulges valuable information on this problem which is pressing even today.

Bhīṣma as a great and powerful warrior led a life full of activity. One day he accosted a poor Brahmin. The Brahmin Śaṁpāk had renounced the world. To Bhīṣma's question on means of gaining happiness Śaṁpāk reprimanded him: "You have power to enjoy happiness and rid yourself of pain and you do not exert in this direction. You should be blamed for this."

According to the poor Brahmin Śaṁpāk, "Happiness and misery beset us from the very birth. They are cyclic, one following the other. One should not feel overjoyed in the midst of plenty and be depressed in poverty. In fact, the poor man has less fear of possessions being lost. The rich man is constantly worrying about maintaining what he has. He is afraid of the laws of the land and the ruler. The rulers also pursue the rich men like the hunter, the deer."

"Wandering about without material possession, I taste happiness and sleep in peace and comfort. Riches stupifies one's judgement. The rich man's mind is intoxicated by wealth, beauty, pedigree etc. The greatest handicap of the rich is the intoxicating effect of wealth and all it brings. However, the best remedy when beset with misery is a psychological one. An attitude of total disinterestedness should be cultivated. Renunciation is the highest happiness."

According to Shri Yogendrajī, "renunciation by Yoga is not to destroy or throw away what you have but to loosen the attachement that binds you to it. If attachment is to continue in spite of non-possession—were it to represent renunciation—the whole effort is perverse. For what is at the root of possessions is not the objects of possession themselves but the attitude. He should be happy with or without them."

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EGYPTIAN YOGA

by WILLIAM J. FLAGG

THE earliest records of the religion of Egypt tell of a very philosophically conceived god, without beginning or end. The sole progenitor in heaven and earth uncreated and self-begotten. "But" says Mr. Lenorment, "this sublime notion, if it was retained in the esoteric doctrine, soon became obscured and disfigured by the conceptions of the priests and the ignorance of the people". The exoteric notions which prevailed over it had to do with secondary and personal deities only, and Egyptian magic occupied itself merely with the hosts of these. They were ruled over by a God-in-Chief it is true but he was one of their own sort being like Jehovah, a promoted tutelary divinity. At each of the many removals of the capital city, from the lower valley of the Nile in the direction of its source—from time to time made necessary by the shifting that way of the centre of population, a new god-in-chief had to be installed since the custom of the country made the local deity of the district ex-officio Lord of the Universe. Here there was no Brahman into which souls could be absorbed. Nor did the Egyptian religion, though including belief in rebirths, allow any means of escape from them by absorption in any god high or low or, in fact, in any mode whatever.

Yet Egypt had a yoga, and one which like all others, was only attainable through rigorous self-discipline, which acting on the very nature of the practicer transformed him into a magician (mystic). It amounted to a junction and a junction with a god.

Mr. Lenorment says, "There was indeed a formal belief in ancient Egypt, which was attested by numerous passages from the religious texts, that the knowledge of divine things elevated a man to the heights of the gods, identified him with them, and ended by blending his substance with that of the divine. The primary idea of all the magic formula which were designed to repel the torments of life and the attacks of venomous animals was always assimilation to the gods. The virtue of the formula lay not in an invocation

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of the divine power, but in the fact of a man's proclaiming himself such or such a god and when he, in pronouncing the incantation, called to his aid any one of the various members of the Egyptian Pantheon—it was as one of themselves that he had a right to the assistance of his companions."

Concerning the methods of practice, Mr. Lenorment just leaves it to be inferred that it consisted in the knowledge of divine things. But in a quotation he gives from the ritual of the dead there is more than a hint that, in Egypt as elsewhere, *steadfast concentration* was the key to that knowledge with austerities for aids and trance for incident. It is this: "This chapter was found at Seaenou, written in blue upon a cube of blood-stone under the feet of a great god. It was found in the days of King Myserinus the voracious by the royal son Hartatef when he was travelling to inspect the accounts of the temples. He repeated a hymn to himself after which he went into ecstasies. He took it away in the King's chariot as soon as he saw what was written upon it. It is a great mystery. One sees and hears nothing else while reciting this pure and holy chapter. Never again approach a woman, eat neither meat nor fish."

In the celebrated reply of Jamblichus the neoplatonist to a letter written by Porphery as if to a priest of Egypt, making enquiries about the religion of that country, it is strenuously argued that magical works are performed by divine and not by human power and that to attain to that state of union with the gods by means of which their abilities may be appropriated for the benefits of men, philosophical thought is of no value but only theurgic work.

The presence of the invoked deity "is indicated by the motions of the body and of certain parts of it, by the perfect rest of the body by harmonious orders and dance and by elegant sounds or the contraries of these. Either the body likewise is seen to be elevated or increase in bulk or to be borne along sublimely in the air. An equability also of voice according to magnitude or a great variety of voice, after intervals of silence, may be observed and again sometimes the sounds have a musical intension and remission and sometimes they are strained and relaxed after a different manner."

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WHAT DO YOU SAY?

READER'S VIEWS

"ABOUT the letter of Oscar Baptista Ribeiro—*A Catholic practices Yoga*—I have to declare that as a Yoga Education Certified Teacher of The Yoga Institute I am not concerned by religious opinions of my pupils ; I don't discuss with them dogmatic points of views. I only teach them psychosomatic technics and, following closely the orientation of Shri Yogendraji who says that Yoga is an attitude of life, I try to show them the practical advantages of living better on the moral plane.

"As I am not a spiritual teacher, I carefully avoid to give them spiritual guidances because I have no right and capacity to do so. I ignore their religions. I receive catholics (amongst them some reverends), jews, spiritualists, and even atheists, and all practise Yoga as a way to acquire more efficiency in their day to day activities, a perfect physical, emotional and mental health, as solid improvement on the ethical life. Their spiritual conclusions are their own responsibilities. I don't take part in them. But I wonder that for certain persons who have read the letter of Oscar Baptista Ribeiro a simple question of dogma is more important than the human aspect of my pupil's letter. For them, to be healthier, to be a better man, a happier man, a man able to give happiness because he realized happiness within him, as a result of Yoga practices, has no value if a dogma is supposed to be wounded. What a pity !

"The aim of Yoga Education is not to discuss dogmas but to live physically, morally, emotionally and mentally with perfect health through its technical practices, right discipline and attitude (Yama and Niyama).

"Regarding the book *Christian Yoga* of Dom J.-M. Dechanet, I don't agree with him when he confronts the God of Hindus in opposition to the God of Isaac and Abraham. In the ecumenic hour we are living, every man has to show respect to the religions of others."

PROF. J. P. BASTIOU

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WAY OF THE FLESH

It is when Goraksanath learnt that his teacher Matsyendranath had become a prisoner of women at *Kadali*, that he was able to understand the earlier episode of the great master being doomed to death. One who is a prisoner of women could not aspire for immortality. Such a one becomes debilitated physically, remains distracted mentally, and has no opportunity for spiritual progress.

After returning from the abode of the God of Death where Goraksa had been—to strike out the name of Matsyendra from the Book of Fate—Goraksanath goes to the kingdom of *Kadali*, in the form of a dancing girl. The dancing girl dances her way to Matsyendra and sings enigmatic songs. *Kadali* represents the illusions of material life. The way of flesh leads to death. Without strict discipline, man is likely to be dragged into excesses; and sensate attractions destroy his integrated personality.

Matsyendra realises suddenly his forgetfulness. He was entrapped by the charms of *Kadali*. He was a perfected being. Such perfection of the body and the mind should not be lost to an illusion. He should depart from *Kadali* and maintain his mental equanimity. Kaladi should not be allowed to be an obstacle in his path of progress.

Goraksanath thus once again served his master in the path of Yoga. Legendarily, Goraksa is rightly represented as a reformist. He reformed Haṭhayoga from the moral doldrums it had reached in his times. The Gorakapanthis —those following the tradition of Gorakhanath—are still the most devout disciplinarians who stop at no place more than a day, who look at nothing but the path they walk on, and who maintain silence during their career.

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With Compliments from

H. M. BROTHERS

158/60 Narayan Dhuru St.,

BOMBAY 3.

Regd. No. B 9332

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

VOLUME XI OCTOBER 1965 NUMBER 3

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
me begins in August and is Published on the 20th of each month

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YOGA

THE MONTHLY JOURNAL OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. XI. 3 SEPTEMBER 1965

NEED OF TRANSFORMATION

by SHRI YOGENDRA

ANIMAL life at the conscious level does not permit man to rise higher than where he is. If this position is satisfactory to the individual—as happens to be the case with many—it is difficult to convince such a man to do anything to improve himself. But those who feel the urge to live better at all levels of consciousness shall have to exert with the aid of some technology to assert that they are men as distinct from animals living merely at the lower levels.

Yoga has accepted this need of change from animality to humane living, if man is to progress on his path of evolution. Yoga however is not concerned with those who are not willing to do anything for themselves and who feel satisfied with the life as they live. Yoga education therefore suits *only those* who are willing for a change to improve themselves; and Yoga helps *only those* who help themselves. For what can Yoga do for anyone who does not want to apply it? So even if the disease is well diagnosed, the remedy is there and the guru is willing to apply it, unless the patient takes the medicine, the entire plan becomes fruitless. Where Yoga has failed, it is when the patient has refused to take the medicine and not because the disease is not well diagnosed, or because there is no appropriate remedy, or that there is no physician to administer it. Man suffers because of himself; and the society, because of him.

Yoga remains convinced that so long as man is not changed basically, no education of whatsoever nature can help him to

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be free, to be happy, to be at peace, or to achieve absoluteness. In fact, what is insisted on by Yoga is the transformation of man from the ignoble to the noble—firstly with the individual, and secondly with the human society. How can this transition be brought about? and what is it that needs transformation?

These posers have been dealt with at the sociophilosophic level by Patañjali and his successive commentators—although couched in individualistic terms what forms the basis of yoga ideology, and by the early yoga scientists inclined to reinforce a holistic technology for individual and social application. Applied simultaneously and together, it is the earnest conviction of Yoga that not only the individual but even the society could be gradually transformed to permit of a higher living akin to what man and therefore the human society should be.

Since man—the physical—when not disciplined, acts as an animal, and since, when disciplined, he acts in consonance with his personality-complex at its various stages of evolution, it is accepted by Yoga that what needs transformation in man is not his eyes, ear, nose, bones and muscles but his personality-complex (*citta*). While superficially this is possible through normal educational methods, what do not get changed are the potencies within this complex. Because there is no way of affecting it. What at best is being done now at abnormal levels is brain-washing and shock-treatment, and sometimes most powerful drugs affecting the nervous system. Yoga proposes that instead of these drastic methods which bring about short-term and not-wholly satisfactory results, this change could as well be successfully carried out through yoga education—the education of the subsconscious wherein the potencies remain. The technology therefore consists in deconditioning the personality-complex from its base propensities and transforming it into a humane maxima of what is highest and noblest in man—his motivations, value-judgements, attitudes and behaviourism. Such a transformation makes the average man, the yogin, and the society, a truly *human* society.

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पूरकांते तु कर्तव्यो बंधो जालंधराभिधः ।[1]
कुंभकांते रेचकादौ कर्तव्यस्तूड्डियानकः ।।४५।।[2][3]

At the completion of pūraka, Jālandhara bandha should be performed. Uḍḍiyāna should be done at the end of kumbhaka and before recaka.

NOTE: A general traditional technique applicable to all Kumbhakas is enunciated in the next three verses. A bandha is so called because it holds the nervous impulse. Jālandhara bandha is described in *Yoga*, Vol. III, 14 and is to be done immediately after completion of pūraka. Uḍḍiyāna described in *Yoga*, Vol. II, 10 is to be performed when Kumbhaka is still maintained and recaka is to start.

The use of Jālandhara bandha at the end of pūraka and of Uḍḍiyāna at the end of kumbhaka before expiration contributes not only to physiological benefits but also acclimatizes the nerve impulses to flow in the *suṣumnā*. This prāṇāyāma technique is to be followed only after the preliminary Yogendra prāṇāyāmas—eight in all—have been previously mastered.

1. जलंधराभिधः is the reading in B_3.
2. This line appears after next verse with the words अतःपरं अधस्तादिति श्लोकं in B_1 and B_2 and remains dropped from this verse. B_1 reads उड्डियानकः ।
3. कर्त्तव्यस्तु is the reading in B_3.

अधस्तात्कुंचनेनाशु कंठसंकोचने कृते ।[1]
मध्ये पश्चिमतानेन[2] स्यात्प्राणो ब्रह्मनाडिगः[3] ।।४६।।

The nerve impulse moves through the suṣumnā when (during prāṇāyāma) after contracting the throat (in Jālandhara) immediately the lower anal region is contracted and in the middle region (contraction is achieved) by Uḍḍiyāna.

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NOTE : The commentator informs about gaining guidance on Jihvā Bandhas through the Guru, this bandha is a substitute for the Uḍḍiyāna and Mūlabandha. Guru's instruction is needed for other bandhas also ; various diseases arise by improper performance of Mūlabandha.

The need for practical instructions from the authorized teacher is stressed since misadventure in the arbitrary application of bandhas during prāṇāyāma may lead to disease. The use of bandhas and mudrās to act as catalytic agent to enhance the effects of prāṇāyāma requires selection and suitability to individual capacities. The average student not aware of this is likely to misapply the bandhas and mudrās during prāṇāyāma and might thus cause harm to himself. This is not uncommon.

In certain cases, the bandhas become unnecessary when higher combination is applied as with *khecarī*. What will serve the purpose best at what stage during the practice of prāṇāyāma to push the nerve impulses in the neutral zone i.e., suṣumnā physiologically is best decided in the early yoga study by the teacher rather than the student himself.

1. आसु is the reading in B_3.
2. मध्यपश्चिमतानेन is the reading of B_1, B_2 and B_3.
3. मध्यनाडिग: is the reading of B_3.

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YOGA KNOWLEDGE AS END and AS MEANS

by RAM UGRA MISHRA

In the *smṛti* works, Yoga is recommended for gaining liberation. There are several quotations to this effect. 'Liberation is attained through Yoga; and Yoga is superior to discriminative knowledge'. 'The Yogi stand higher than the ascetic and the wise' etc. The question is: "What is the nature of Yoga? And what is its technology? How is Yoga the cause of knowledge and liberation"?

In Vedānta and Sāṁkhya philosophy, knowledge alone is discussed for larger part. Yoga (of the *saṁprajñāta* samādhi stage) which is the means of such knowledge is treated but in brief. While Yoga (of the *asaṁprajñāta* type) born of knowledge is not treated even briefly in these philosophies. It is therefore that Venerable Patañjali decided upon launching on the revised text *Yoga Sūtra*. He begins by his first Sūtra "Now the revised text of Yoga." Patanjali's desire was to expound elaborately — for the better understanding of students—the twofold Yoga, viz. Yoga as means of knowledge and Yoga as an end result of such knowledge. The illustrious Bādarāyaṇa explains the entire system of Yoga for our benefit beginning with this Sūtra. The word *atha*, for example, by convention means beginning or undertaking. It may be remembered that the exposition of the system of yoga is primary as against the topic contained. In other cases however, the subject matter assumes prominence while its systematic exposition takes a second place.

The statement that Yoga could not be expounded through writing because it is a mystery etc., is therefore not in keeping with the original statement of Patañjali and its explanation by Vyāsa. Even the use of the small word *Ayam* by Vyāsa in his explanation is meaningful as it refutes an introgative use of "*atha*". Luckily, the very pronouncement of this last word is auspicious.

By saying that he is teaching what is already taught, Patañjali gives authority of tradition to the system he

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expounds. For it is mentioned in *Yogayājñavalkyam* that Hiraṇyagarbha is the expounder of Yoga and none else is older than him.

In brief then, the undertaking is with regard to a system (which is undoubtedly archaic). And that the Sūtras expounding this are set out for better understanding of the subject, by the student. The end result of Yoga will be taken up at different stages of explanation of the Sūtras and the Bhāṣya.

Yoga Vārttika

UNIVERSAL YOGA

YOGA is as old as civilization itself for it represents the effort, the path, the progress and the end of *self* culture. By self-culture is meant the physical, mental, moral and spiritual unfoldment of an individual. Thus, in its broad sense, any effort or efforts which make it possible to achieve whatever may be the highest object of one's life is known as Yoga.

Even before the Aryans reached India, there were people who secretly followed certain physical and mental practices of an archaic culture (*purātana yoga*) which were later refined, modified, added to, systematized and compiled in a metaphysical whole traditionally known as Yoga.

This primitive effort towards *self* culture was not confined only to India. It existed even in other countries, and a number of obscure and contemporary practices were prevalent amongst the primitive inhabitants of their respective places.

Science of Yoga, by SHRI YOGENDRA

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RE-EDUCATION AND YOGA

by VIJAYADEV YOGENDRA

INDIVIDUAL freedom is not simply a legal sanction—it is an ideal and a goal towards which men struggle. Freedom may take many forms. There is political liberty, religious freedom and even freedom from self (the ego part), freedom from the woes and worries of the body and the mind.

An individual must be able to balance his own freedom against his own sense of justice, order and social responsibility. The decisions are deeply rooted in and by living within the framework of society and are guarded by democracy. Democracy is dynamic. It requires continuous re-examination of the underlying principles that guarantee social sensitivity and awareness of its citizens.

No democracy can ever succeed without its educated class. Nor any measure of social justice be achieved without the people understanding the meaning of equality, liberty and their moral obligations. All this can be achieved if the Nation's education system is balanced and yields NOT:

> Men of more degrees, set in parts
> Jilted bachelors of science
> And widowers of Arts . . .

but men of greater understanding, persevering habits and consistency that can achieve nothing else but good, nothing else but the proper, and nothing else but the right.

Education cannot be disassociated from life and its philosophy. The ideal of education will always depend upon the man and the society which surrounds him. In ancient India, education was based on the concept that man is an integral part of the Universe. Hence he should be so trained as to live in harmony with the forces of Nature. It must have been with this notion that the old masters were promoted to found their educational units in Aranyakas,

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forests, where right into the lap of Nature, training and knowledge were imparted in the ways of healthy living, healthy thinking, and healthy behaving to make the man really educated.

If we were to make a comparison between the ancient and the modern education, we shall find that they differ vastly in the approach and the ultimate aim and purpose. For explanation, the ancient educational methods were propagated in the forests, the cradle of civilization, at that time. The modern education is doled out from the lap of universities—organised educational industries and all that you see around fits in with our assembly line ideas. The aim of the ancient educational method was to create an integrated man, and make him a total product of both knowledge and wisdom, who could live a life very much to the demand of time, and progress of civilization; but today the modern education stresses on stuffing the man with facts and information, a mechanical data, thus the present man acts like the computer and is no better than a robot.

We certainly know that the modern education imparted in our schools and colleges is mainly oriented towards information stuffing and incidentally inclined towards intelligence development satisfying the need of our mass-age. The present day education does not care for the differences in men's personalities and their requirements, but aims at regimenting and steam-rolling them into uniform patterns and shapes. It would not be a far cry if we were to call the present day education not only lop-sided but inhuman to the need of spiritul advancement.

Too much mechanisation in education has ruined its chances as being a total education. Also it has resulted in staleness in the field of educated class. The real values of life and healthy living seem to have been overlooked. More and more automated beings are coming out from the Universities and these ROBOT-like men need only to be dispatched to Moon or Mars.

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Never was there a time when there was greater need for hard thinking on this subject than at present. What good is the present type education, since it is not only expensive, but is morally barren, and intellectually impotent. Progressively more and more criticism is being levelled against the educationists who, in spite of their sincerity, are coming against blind alleys and dead ends.

One can concede that the present day graduate is innocent of any moral or religious or even spiritual aptitude, because in these, his education has so completely eschewed the ethical values that nothing remained for either absorption or digestion. But what cannot be conceded is his slackness, his lack of interest in the things around him, and his lack of interest in tackling problems that require initiative and push. His lack of sustained thinking born out of distracted mind is a classic example for all the ages to come.

The impact of science, modern technology, the crude utilitarian and pragmatic philosophy of life could be held responsible for the present day crisis and confusion, which has resulted in nothing else but unhappiness, which is what was not promised by the "pundits" of modern education. It is therefore very necessary for those of the saner element of educationalists, who feel that we should attempt to reconstitute our educational methods in order to make education more purposeful and contributive to lasting peace and happiness, to come forward and find a new way. The modern educated man, in accordance with answers received to a questionnaire, is not satisfied with his education and is seeking a total education. He feels that he lacks in cultural basis, that his personality is not integrated, that his spirit has known not that vigour and vitality which can push him with conviction on the path of happiness and peace. We shall be making a poor contribution in the history of time if we were to encourage producing the truncated personalities of economic man, mass man and power man who like a carnivorous beast will prey upon his fellowmen.

With all this in mind, under the expert guidance of Shri Yogendraji, Founder-President of The Yoga Institute

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of India, it was decided to form a group which would be interested in getting themselves re-educated, and who earnestly believe that there is a necessity of reconstituting their philosophy of life. This programme of re-education is aimed at reconciling scientific ambitions with strong inclination towards self-realization.

Re-education would therefore be that education which will aim at integrating all knowledge, experience, and information gathered by the individual and re-casting the same in such a way that an individual life becomes more purposeful and pleasant, and the man lives a richer life. It will be a part of re-education programme to re-define certain value judgments and establish a proper goal.

What man needs to learn today is the art and craft of self-s ifficiency and simplicity to the needs of life. Also the logical and the scientific thinking man should be able to satisfy his desires and sublimate his emotions and sentiments to more purposeful and contributive attitudes to a healthy living. We would have to re-define the placement of values and this mad search of finding happiness, wealth and need for success in life and have to re-establish the basis of character and conduct for sound and healthy mind.

Thus we see that the problems that are raised by the modern University education are so complicated and intricate and involved that no one individual can tackle them. Greater coöperation between Universities and Government is much needed in solving this vital problem. Thinking in this manner one wonders if by any chance Yoga Education can help and if it can, as we believe, then how best can one incorporate it in the curriculum ?

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RULES OF HOW TO SERVE THE GURUS

by BUDDHIST YOGI C. M. CHEN*

Do not be disrespectful to the Guru. One must respect his Guru and offer whatever he likes and whatever is precious—even the person or thing that one loves. Do not tread Guru's shadow. For it is a sin equal to destroying Buddha's Pagoda. Guru's bed and things that he utilizes must not be crossed. Do whatever Guru commands. Ask, concerning his commands you do not understand. You must treat respectfully as your own life the things that the Guru possesses. You must treat the family of Guru as your own family and pay reverence to them as your own parents.

Before Guru, you should neither put a hat nor spectacles; ride no horse, neither cross your leg one over another nor raise your arm high. When Guru comes, if you are sitting, stand up. When Guru commands you to sit, sit perfectly—do not extend your feet. Whenever Guru stands, you must stand quickly. When Guru strolls, you should not follow him, but stand aside, and forbid yourself to blow nose, spit, talk, whisper, laugh, sing and dance. When Guru goes through a dangerous way, get permission from him to walk before him. Show not the appearance of fatigue before Guru, and do not make sound from your finger joints. Recline not against the wall or pillar. If you want to take bath or wash your clothes or feet, inform your Guru. If he permits, do so in seclusion. Before your Guru, pronounce none of his name excepting one word of it. Forget not what Guru bids you to do. Before Guru you should not laugh; cough and gurgle. If you are forced to do so hide your mouth. While you inquire anything of your Guru, bow down before him. If you are a lady you should not be proud, but modest and behave as a newly married lady, bow down your head with shame, and do not be covetous seeing the clothes or ornaments of Guru.

* These rules were written by the great Bodhisattva Asvaghosa in fifty stanzas, according to C. M. Chen in his booklet Vajrayan Silas.

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You must regard always the value of your Guru but look for not even the smallest mistake in him as this will harm you. When somebody asks you for meal, Homo or prayer in the mandala, do not do so yourself, request Guru to perform. If he permits, you do so. But whatever offerings you get offer to your Guru. And if Guru sends some back, accept with thanks. Do not make any disciple of your Guru, your disciple. And you must not receive salutations of any of your own disciples in presence of your Guru. When you offer something to Guru, offer with both hands, and in receiving blessing from Guru, receive with head and hands supporting it. During your practising the Dharma, always remember your Guru. If your schoolmates do not serve your Guru lawfully, advise them. If you are sick and cannot carry on Guru's commands, you must get permission from him for leave. You must make Guru always happy, and serve him diligently.

"The ancient Indian system of education was neither a State-aided nor a State-controlled institution. (i) It was a private and purely socioreligious one. (ii) It had no use for the mechanism of an Examining Machine, because there were no examinations at all, it being a teaching and training rather than an *examining university*. (iii) If we continue the analogy to a modern university further, the Vedic University was neither of an affiliating nor of a federal type. It was a strictly *residential university* in the sense, that it was located in the *residence* or *home* of the Teacher, who was the Chancellor, Vice-Chancellor, or Rector, nay, the *only administrative officer and Head of the Teaching Department* all rolled into one. It was, from this point of view, a perfect HOME UNIVERSITY in all senses of the term, because the pupils were at (the) home of the teacher, all the time."

Bulletin of the Yoga Teachers Training Institute, I.

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RECENT REVIEWS

Western Psychotherapy and Hindu-sadhana, by Hans Jacobs, published by George Allen & Unwin, Ltd., London 1961 (price Sh. 35).

"THE general problem about the nature of the human mind appeared indeed difficult. The materialistic view, still much in vogue, both simplifies and fails to answer it." It is to search for an answer how mental acts crystallize into concrete ideas and mental images and what is the essential quality of mental acts that Hans Jacobs came to India after nine years of psychotherapic work in Australia.

The proper characteristic of Indian Philosophy is, according to him, a detailed exposition of the data and possibilities of human consciousness, which alone gives status to human consciousness. He places this characteristic in the centre of his work and confronts it with Western methods aiming at enlargement of consciousness, the approaches of Freud and Jung.

It is common with most foreign authors who come to India in search of Yoga to later present themselves as authorities. Their usual stock-in-trade is a few Sanskrit words, a sketchy notion of metaphysical terminology used in Yoga, and vague references to personal training and experience to lend credence to their work. This may not be wholly applicable to Hans Jacobs.

The author took up some practical training in India and has continued the same afterwards. His understanding of yoga technology is however poor, as revealed by his statements on Āsana, Prāṇāyāma, Bandha etc. His interpretation of Sāṁkhya is confused.

Jacobs makes out a strong case for the philosophers and psychologists to turn to India for "true understanding." "Man is so engrossed in the accumulation and enjoyment of goods, in hurrying to and fro, in caring for the future (forgetting the present) that, though he has been given more leisure than his forefathers, he has no time left to wonder what it is all about."

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NEWS AND NOTES

"TODAY in the local hospital an interesting abdominal operation was performed—under suggestion in wakeful condition *without hypnosis and without drugs*—on a man who was painlessly operated. Such a method is used for the first time in the world's medical practice. Under the new method to the patient is being suggested lack of pain, decreased loss of blood and quick cicatrizing—before the operation, during the operation, and after it. The method is developed and applied by Dr. George Lozanov, a psychotherapist at the Medical Postgraduate Institute (ISUL) who is working in this field for over 12 years.

"Today's operation of a big inguinal hernia on a 51 year-old man, a high school teacher, made by the surgeons Dr. Ivan Kalupov and Dr. Vesselin Tanev was very successful. During the entire operation, the patient was in full clear consciousness, realized what was being done to him, talked calmly with the persons present and retained complete memory of what had happened. He had no pains when while his skin and muscles were cut.

"Only 10 minutes after the operation, the patient told representatives of BTA: 'I am in high spirits, just as if I am not operated at all. I remember everything from beginning to end'.

"Dr. Kalupov thinks that the operation has passed entirely normal, as when anaesthetics have been used. 'We are pleased,' he said, ' as the operation was performed in less than an hour although there were many accretions'. This big success of our physicians will provide the opportunity for interesting and very useful scientific investigations and deductions in the field of pyschotherapy and psychoanaesthesia etc."

Otechestven Front, 25 August 1965

★

"A yoga Education Centre was started at the Clube Naval belonging to the Brazilian Navy. The Yoga Education Centre started last year at the Clube Militar continues with

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success. At the Blota Junior Interview programmed each Friday night where leading personalities of science, politics, arts etc. are given 35 minutes, Prof. J. P. Bastiou, a yoga teacher from this Institute had the opportunity to explain to Sao-Paulo people what Yoga is and to speak about The Yoga Institute to explain the value of simple yogapsychosomatic technics. At the Medical and Cirurgy Faculty of Rio de Janeiro, the breathing technics of Yogendra prāṇāyāma and Yogendra rhythm were explained. In spite of the audience especially of medical men generally circumspect and cold, the impact of the scientific exposition proved very successful."

★

The bulletin of the Yoga Education Centre, Melbourne, Australia *Yoga Pracharak* has entered its second year and is serving a large number of yoga students in that country.

The "TEENS TO MATURITY", the young Australian convention, meeting in the first week of October 1965 is having yoga programme also this year to be guided by Shri Vijayadeva Yogendra and Mrs. Jill V. Yogendra.

★

"There is no growth without passing through a state of tension; we grow by participation in moments of crisis. Sometimes the mind attains the same result in complete relaxation. This may sound like a paradox, but the fact is that relaxation and an intense point of tension meet at their extreme points."

Dr. H. G. Paelian in *Indian Philosophy and Culture*

★

"The triumphs of science, which is knowledge derived by ratiocination, has obscured the importance of knowledge derivable by intuition and inward perception. The truths of tradition and religion are derived from intuition and instinct; and science would stultify itself if it questioned the status of the inward faculties acting independently of external evidence and proof."

D. V. G. in *Public Affairs*

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THE GREAT SECRET!

THERE is a mythological story of Ādya and Ādyā creating first the gods and later the four *Siddhas* (perfected beings). Later a girl was born of the name of Gaurī. As per order of Ādya, Śiva married Gaurī and came down to the earth. The four siddhas including Matsyendra became engaged in the practice of Yoga.

One day, Gaurī seeing a garland of skulls round the neck of Śiva enquired about it. Śiva informed that the skulls were those of Gaurī. Gaurī was shocked.

"Why is it my Lord thou art immortal and mortal am I? Advice me the truth so that I also may be immortal".

Śiva informed her that this was a secret not meant for others to listen to. He took Gaurī with him to Kṣirasāgara and sat with her in a boat to divulge the secret. Matsyendra knowing of this important conversation assumed the form of a fish and remained hidden under the boat. Gaurī did not listen much to what Śiva had to say but went to sleep. Matsyendra kept up the conversation without Śiva coming to know. It was only when Gaurī woke up and, asked tor further information on the secret knowledge Śiva was to disclose, that they realised that Matsyendra was secretly listening. Matsyendra was therefore cursed that he will at one time forget this great secret.

This curse of forgetfulness became responsbile for Matsyendra's sojourn to *Kadali* and his being enmeshed in sensate pleasures. Gorakṣa—the immediate disciple of Matsyendra—explained how this symbolised the eternal curse of ignorance that Nature has cast on the human beings.

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Journal of The Yoga Institute

THE volumes I, II, III, IV, V and VI are out-of-stock. These volumes dealing with yoga ideology and technology represent reorientation and evaluation of Yoga suited to modern society.

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Yoga Education—Yogapsychosomatics—Pilot Plan: an Experiment—Yoga Extension Service—Yogācāra—Scientific Reorientation—Yoga Education for Women—Christian Yoga—Does heart stop during samādhi? Yoga in the West—Yogendra Prāṇāyāma-I—Nauli—Renunciation and Yoga—Nispandabhāva and Sleep—Yoga Education in Society—Yoga Reinstated—Possibilities of Yoga Education—Yoga for Psychosomatic Disorders—Humanism and Yoga—The Modern Yogi—Towards Concentration—Limitations of Yoga—Study Work in Research—Yoni Mudrā—Yoga: Mystical and Social—Function of Yoga—Siddhis—Yogendra Prāṇāyāma-II—Yoga and Human Possibilities.

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VOL. X

Yoga is Non-Sectarian—Dhyāna on the Vertical—Ways of the Great—Yoga for the Householder—Yoga in the Early Upaniṣads—The Yogin and Government Experts—Human Body in the late Upaniṣads—Prayer in Yoga—Healthy—Food—The Human Problem—Rhythm in Prāṇāyāma—Future of Yoga—Treatment of Asthma—Mind of Man—Yoga for the Child—The Desire-complex in Yoga—Exploitation of Yoga—Neurasthenia—Agony of Ignorance—Psychology and Parapsychology—Yoga Literature —Relaxation and Mind—Constipation—Role of Yoga—Doctrine of Non-injury—Obesity in Women—Yogendra Rhythm—Mysticism and Science—Disciplinary Yoga—Yoga and Psychotherapy.

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

गुरुकुल कांगड़ी

VOLUME XI NOVEMBER 1965 NUMBER 4

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Volumes : Rs. 7; 15s; $ 2.00. Annual Subscription: Rs. 5; 10s; $ 1.50
ume begins in August and is Published on the 20th of each month

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Santa Cruz, Bombay-55 AS

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YOGA

THE MONTHLY JOURNAL OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. XI, 4 NOVEMBER 1965

THE IMPULSE-POTENTIALS

by SHRI YOGENDRA

THE physical man acts on an impulse (*pratyaya*). Does the impulse arise due to animal instinct or is caused under given circumstances? The process of manifestation is so intermixed at the level of behaviour that it has not yet been possible to define exactly how a particular impulse is generated and is later translated into behaviour. The changing pattern and the lack of more data at the psychological and parapsychological levels have left a wide gap for suspicion that there is more than what meets the eye of science. Where heredity and environments fail to solve the pattern of a given behaviour, one is forced to seek an answer elsewhere.

For example, the reflex arc is no answer to an emotional explosion where the impulse has remained undetected except at the physiological level. What about the subconscious level and why should an impulse originate there? Such impulses are not of one quality but are multifarious and highly complicated. Where are the roots and where is the storehouse? Yoga submits that every act of man cannot be explained by mere physiology or psychology or by heredity or environments. Therefore, in defining mind, Yoga has broadbased its concept on something more which includes also the mind (*manas*). This particular complex is termed *citta* or personality—in fact, it is this personality which makes for what an individual is. It has thus been accepted by Yoga that personality is not a uniform term where a given pattern or composition remains fixed, but that there are infinite *citta*

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with infinite beings. *Tuṇḍe tuṇḍe matirbhinnā*—each brain is a different complex.

Having assumed personality—wholly a product of evolutive matter with its threefold *guṇas*, the self (*puruṣa*) remaining unaffected—Yoga is called upon to explain the phenomena of behaviour which have little or no relationship to either heredity or environments. An assumption of a new factor thus becomes necessary and the same has to be found in the evolution of matter and not elsewhere. Investigations of Yoga lead the authorities to believe that this could only be self-generated and auto-inherited. From a single strand, it could multiply by combinations and grow into a huge labyrinth. Since the storehouse of self-generated and auto-inherited impulsation could have a place only within the compass of the individual, Yoga did not look for its explanation elsewhere. Since the individual is nothing else but what his *citta* is, the area of existence was reduced to the personality-complex which became the storehouse of experience both as cause and effect.

So lie dormant the roots of impulse-potentials deep into the recesses of the subconscious—a part of the citta—which surface up as motivating impulses under favourable conditions alike the seeds undergound sprouting during rains. These submerged impulse-potentions (*saṁskāra*) could not be affected by the usual form of civilization or education, and so long as these continue to persist with any personality, the individual is not free from the explosion of impulse-potentials. It has therefore been the purpose of Yoga to evolve a system of education that catches at the root cause of human problems which arise due to causes *beyond his control*—at least, that is how it is generally interpreted as a fallacy. Yoga however claims to have its own system of education which not only brings about deconditioning of such motivating impulses but, in fact, it can even bring about their total annihilation by deep weeding, an assignment which has been, for all practical purposes, evaded both by science and metaphysics.

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पुस्तकालय गुरुकुल काँगड़ी

अपानमूर्ध्वमुत्थाप्य प्राणं कंठादधो नयेत्[1] ।
योगी जराविमुक्तः सन्षोडशाब्दवयो[2] भवेत् ॥४७॥

Apāna being drawn up, the *prāṇa* may be led down the throat. The yogi being free of old age will become as young as sixteen years.

NOTE: The nervous impulses are referred to. The yogin is able to control the afferent and efferent impulses. The commentator explains how the earlier stanzas refer to: (*i*) verse 45th referring to duration, (*ii*) verse 46 referring to the nature of the muscular controls and (*iii*) verse 47 referring to the result of muscular controls. The two controls, viz., *jālandhara* and *mūla* automatically cause *uḍḍiyāna* according to the authority of *Jñāneśwarī*.

The interconnected nature of the above practices and the common ground all of them tread is worth noting. In fact, the emphasis is more on the resultant effects on the body and mind than on the mechanical technology. The perfection of mechanical requisites of a yoga practice, if it fails to bring about the desired result as it should affect the nervous system and thus the mind anticipated by the authorities, might be regarded as unfruitful for the purpose of Yoga.

This emphasis has not been recognized or realized by those who advocate and struggle for years to perfect the mechanistic aspect of the yoga practices without inner corelationship and who therefore are in no sense good examples of the genuine yoga students. So if it is said that the yogin becomes free from old age or becomes as young as of sixteen years, it does not apply to the man with knowledge of yoga technology but to the man who has succeeded in affecting himself suitably both in relation to his body and his mind through such technology. Only then should one be regarded as having succeeded in the study of Yoga.

The reference to the three neuromuscular controls relatively signifies the importance of first two, both in sequence and physiological interaction. How these *bandhas* effect the apāna and prāṇa or how to effect the latter by the former is a matter of subjective experience with a teacher and the same should be studied by gaining his confidence.

1. B_3 reads नयन्.
2. B_1 reads शोडशो वयसमाभवेत्; B_2 and B_3 reads षोडशोवयसा.

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INTERVIEW WITH SHRI YOGENDRAJI

INTERVIEWER : SHRI VIJAYADEV

Question :—Yoga is becoming of great interest to Australian people. Would you like to say something to the yoga enthusiasts of Australia ?

Answer :—To the Australian students I suggest that if they are seriously interested in learning Yoga, then they should give it a fair trial, and all those who have had some little training in the subject and who have by now some experience should get together and find out what are they seeking from Yoga or what it is that they want to get out of Yoga. The objectives, immediate or ultimate, have to be first determined so that sufficient effort may be made to achieve these objectives otherwise a mere drifting in the learning of Yoga could benefit no one. It may be that you are interested in health, it may be that you are seeking emotional guidance, it may be that you are passing through stress and strain in life, it may be that you are seeking relief from some pressing problem. Unless you are specific in your search and are willing to fulfil and put into practice all what is basically required in Yoga, it will be very difficult for you to succeed and attain any measure of satisfaction.

You will have to find out if you are capable of fulfilling the requirements of a yoga way of life. It may be that without fulfilling all the necessary requirements you attempt to learn Yoga either from the books or from an unqualified teacher and in so doing you get frustrated ; but the fault will not be of Yoga which has its own specific requirements, and if these requirements are not fulfilled the blame should not go to Yoga but to the person himself and also to his lack of appreciation of the requirements of Yoga.

The land has to be first cultivated and ploughed well, good manure has to be supplied, there should be enough

* From a documentary taperecord by Shri Vijayadev duridg his short visit to India.

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water, and the seed that is put in the soil should be of the vitality that could grow. If in any one of these four processes there is something lacking, it will mean that in your attempt somewhere you have failed to fulfil all the conditions, and the resultant crop or growth will to that extent suffer. It is quite possible that some people in the west—with all their desire to practice Yoga—find it very difficult to achieve the highest in Yoga. This is because these people have not overcome their desires as also the complex-potentials that govern their lives. In order to receive Yoga at its very best, it is essential that a yoga way of life is followed.

Question :—Would you then say that it is not within the reach of the Western student to obtain these standards which are obtainable to the Eastern students ?

Answer :—The two peoples, I mean the East and the West, of course Kipling and others have said that they will always remain two and never meet. But it would appear to me that human beings in different parts of the world have different characters of their own which come from heredity, due to environments, due to their historical and cultural inhibitions ; and even while they may appear divergent from each other in some certain respects there are qualities that are common and some people are there in both parts of the world who do have common objectives in higher aspects of life. For example, Saints were not born only in India; there have been Saints in other parts of the world also. Therefore the question is whether the pattern set forth by Yoga is being followed truly or not.

Unfortunately, the educational methods followed in the Western world seem to lead towards mere mechanisation devoid of any aspiration towards a spiritual goal. It may be that these mundane and material temptations come as the first hindrances in the way of yoga students. It is here that a western student will have to re-assess his values and search for a higher goal in life. And then, if he finds that life is not meant to be lived for mere mundane pleasures but for aspiration towards higher values all the seeming obstacles will just give way.

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Question :—Would it therefore mean that a Western student will have to make more effort than the Eastern student ?

Answer :—Not the effort but a change in his wholeness of holistic life. Not at one level with his thinking or with the emotions and the urges, not even with physical contour but with his total understanding of each aspect of Yoga, its requirements and with life and its fallacies and compulsions.

Question : Would the Western student be required to sacrifice very much ?

Answer :—Some people call it sacrifice. There is no sacrifice when a doctor tells a diabetic patient to give up sugar. The patient is not making any sacrifice by giving up sugar ; on the contrary, he is curing himself. So, if a student of Yoga gives up living a certain mode of life which has been exaggerated, he is not making sacrifice at all, he is only improving himself. He is doing good to himself ; he is obliging nobody.

OUR CIVILIZATION

If an ass is not loaded, its back will ache. Of course, this applies to the *perverted asses* only. But then what of the perverted humanity? It has been a common experience that if men are not constantly supplied with troubles, they always get to feeling miserable. Is our civilization not merely such an effort to avoid misery by inviting troubles?

Life Problems by SHRI YOGENDRA

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IMPRESSIONS ABOUT YOGA CENTRES IN SOUTH INDIA

by M. E. MENASHY

It is obvious, one can only give a bare sketch here of impressions gathered through a long extensive tour of South India—covering a distance of more than 5,000 miles and lasting more than 5 months. The first two months were wholly and intensively devoted to the work of carrying out the "Survey of Yoga Centres". A scheme was prepared by The Yoga Institute of Santa Cruz and approved by Government of India with the object of collecting a wide information and study data, of activities of all known organised centres, where practical Yoga knowledge is imparted to their students or inmates. It should be understood that this article is not meant to serve in any way as a factual report of the said survey of the Yoga Centres. I have merely conveyed here my general impressions of differing approaches to Yoga obtained through such a tour.

The first observation one may make, is perhaps the realisation of the gigantic structure of the base and edifice of Yoga, as practised in India today. Ancient and hoary as the science of Yoga is, from its first concepts over thousands of years, it is intriguing to realise that, even in these ultra-modern days, the science is fully alive, if not in quality, in quantity at least, as judged by the number of centres scattered throughout the great length and breadth of the country where some aspect of Yoga is taught at established centres, be it well or poorly. No corner, however remote, and no locale whatever its setting, is free from some Yoga or spiritual teacher, who represents one more attempt to carry on or impart some aspect or the other of the ancient tradition of Yoga through the present and into the future, like a light that must ever burn, brightly or dimly. The geographical setting of such Yoga sites is almost always colourful–except perhaps, in the big cities—on banks of rivers or canals, amidst luxuriant green foliage, on mountain tops, or caves, or in some remote village. The cultural screen and historical

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background in the South is set against the religious backdrop of abounding magnificent and mighty temples and a vast ancient literature not only in Sanskrit, but also, and more so perhaps, in Tamil and to a lesser extent in Telegu. There must be thousands of precious, ancient manuscripts in Sanskrit and Tamil which have been untouched by any translator, on palm-leaf or paper, or in private collections or museums and art galleries, on various Yoga aspects or on philosophical, religious, medical or mystic subjects, directly or indirectly connected with Yoga.

Comparatively speaking, it could perhaps be said, that the Yoga centres in the South are more widely scattered and are perhaps fewer in number, than in the North of India. The profusion of the number of Yoga centres in India notwithstanding, it is not rare to come across an educated Indian who has never heard the word Yoga. One such gentleman of whom I enquired regarding the address of a Yoga institution, asked me whether Yoga was the name of a man or a place.

To come to the main topic of our theme here, if we start from the premise that Yoga, according to The Eight-Fold Path, is an integrated study of the whole make up of man and practice and perfection of the highest way of living and realization of the highest goal of life, it would be interesting to make a hurried journey through a representative selection of a few places to review the various systems of teaching and activities of such centres and how far they do or do not conform to the original lofty concepts of Yoga in its integral approach as defined above. And here we will find all the shades and hues of Yoga, in all its multi-colours, not as an integrated whole, but in its dissected and fragmented aspects.

In certain places we find the physical culture aspect of Yoga practised as a part of the multiple activities of a "Nature Cure Sanitorium" or "Health Home" or "Yoga, Physical Culture, and Nature Cure Home" together with steambaths or Weight lifting or massage or Dietetics or Surya Namaskars. This is especially the more common feature in Andhra State which specialises in Nature Cure Homes.

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One extreme example of such combination with Yoga is an institution which conducts a complex combination of physical culture, with and without weights, wrestling, archery fencing, together with Yoga asanas and kriyas. The founder and guru has served with devotion for more than 25 years in raising the physical and health standards of his students and also popularizing the physical aspect of Yoga. It was interesting to witness an Exhibition which he gave with two of his young student-disciples during a Public Function organised in his honour to felicitate him and of which I was an invited guest. It was a breathless non-stop affair, the disciples demonstrating their physical prowess and skill and endurance in performing a great variety of Yogasanas both real and so-called at the rate of one-a-minute.

One institution runs its regular activities in a small fenced open enclosure exactly adjoining a canal fringed with palm trees where Yogasanas and kriyas and no less than 7 brands of Surya Namaskars are practiced, followed by a dip in the cool canal water a few steps away. Patients are treated with a combination of Yoga, Nature Cure and Ayurvedic medicines.

Another individual gives a choice between (only) Yogasanas or weight lifting for his regular students, and Nature Cure methods of living with Dietetics and Yoga for those seeking treatment.

Another fairly known Yogi with his tongue cut both at its root base and even lengthwise (for Kechari) specialises in his ability of controlling his heart rate and its cardiac output, his oxygen input and carbon dioxide output during respiration as well as varying his metabolic rate. I spent a hospitable night with him under open skies and half a day during which he demonstrated to me his ability to stop his pulse and heart sounds. He claimed to have buried himself underground for a maximum period of 28 days. This has not been investigated but on many other occasions he has subjected himself to scientific research and corroboration.

(To be continued)

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GENESIS OF MODERN YOGA

by ANAND

It was early winter in London during November 1919. On one rather chilly afternoon, the thoroughfares at the Ludgate Circus were crowded as usual. Standing on his balcony an aged wiry person, a phrenologist, with his spacious board hung outside, was looking below at the walking-talking mass of humanity. The heads of men and women, boys and girls, popping up and down were attracting him since he studied the heads of people and predicted their character.

Suddenly a particular head in the crowd even from a long distance became very fascinating to this man. The more he observed the person who was walking bareheaded, the more he grew curious and interested. He could hardly help clapping his hands violently to draw the attention of that person and signal him to stop. He rushed his assistant to go down and call that well-built tall foreigner with a beard, from amongst the passers-by.

Soon, the phrenologist, Dr. D. J. Elliott, was hailing Shri Yogendrajī to his large study room. "Your head is remarkable", he told the latter who remained puzzled at his behaviour. Elliott was so full of enthusiasm even at his age, that instead of explaining himself why he invited the stranger, he began his painstaking examination immediately by running his fingers all over the head of Shri Yogendrajī. Then with a knowing smile he observed, "I have never come across such a wonderful head with marked depressions and elevations."

After a full one hour, he cooled down and tried to explain how he felt interested in this particular head from a purely academic study. He insisted that he had no commercial motive and that no charges will be made, but that he will prove the worth of his knowledge by writing down in his

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own handwriting the impressions he has formed after studying the head. This 22-page aside even after fortysix years reveals what is common history to the students of Yoga all over the world. For example, it states, "You have acquired in your short life what the many could not reach to ever at the age of 70". At another place it is stated, "From your birth you must have been wonderfully directed, sustained and trained by unseen forces. *This must be so* otherwise you would not have reached such maturity at your early age."

As to the practical life of Shri Yogendrajī, he had said, "Although you possess all the qualities of the ascetic yet it cannot be said that you are a visionary. Your keen understanding of human nature and disposition to be of practical service to mankind at large is evidence of a wide interest in what affects the best welfare of the great human family hence the peculiar and unique blend of those philosophical and scientific qualities possessed by you in a very large degree."

How far the life-work of the Founder was determined by his phrenological chart is stated simply by him. He predicted that "Your business is to teach, to impart knowledge, to elevate human nature, to show man how to live, and how to overcome his physical disabilities. Although it is natural for you to live on a higher plane of thought, yet you are very human."

The Founder did not know his birthday till he was 24. On the 18th November 1965, Shri Yogendrajī is 69.

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FEELINGS OF A YOGA TEACHER

by VERA RUNDUS

To help others gives such a deep joy, that I really feel that such work was meant for me. I have such an urge to go ahead with my work but, at the moment, time is my only enemy. I can spend as much time as I need at the Centre but I still feel that one week should have fourteen days at least.

I am conducting now fourteen lessons, six morning and eight evening classes, with total attendance of about 150 students a week. Two-thirds of these are very regular, some of them are with me the whole year. I believe that proper understanding of Yoga means success for me and for them, and they are slowly realizing that Yoga is the only answer to their problems either physical, mental or spiritual. I emphasize often the Founder's words that "the progress towards perfect health can only be gradual and must be continually upheld by cultivating the habit of perseverance." I am proud to see how these words work, and how Yoga is becoming a part of their lives. It is not inaccessible to them as a purely metaphysical study, but, on the contrary, a commonsense philosophy of life applicable to the most humdrum affairs of daily living.

The first year of teaching was a wonderful experience for me, although filled with hard work and the necessity to overcome many obstacles both personal and general, I had great enjoyment and satisfaction out of it. The lasting reward I have is joy of doing this work, and this is creating an atmosphere of love and friendliness which I am sharing together with all my students. I am grateful to them for giving me opportunity to teach and to help, to study in my free time, and I thank God for giving me strength and health to continue in my beloved work.

At the end of this month, we will have another Cultural Night in the Centre with a lecture on NUTRITION and may

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be a short film on India. Last one was most successful. Dr. Price who lived in India for many years showed us some film slides on Indian Art, and the Spanish Guitarist played for us classical music. The attendance on such occasions is "full house". The biggest problem for me is to get the right sort of educational lecture, film or some other entertainment in connection with Yoga and India. I am very strict with the choice. I am so sorry I could not make a record of Founder's lectures and more film slides of the Institute. I am just hoping for next time and I wish it is as soon as possible.

The Centre is not as big as I would like it, but the practice room is large and comfortable. I wish for a big garden and a quiet street.

I think the interest in Yoga is increasing here in Australia and I feel that years of hard work are ahead of me. And I am sure looking forward to it. I remember very often all the friends I have met at the Institute. I only wish to pack my suitcase and to see them again.

THE CONTRAST

THE contrast between hermitages and modern universities is very great for the latter fail to supply the necessary environments encouraging actual living, in conformity with the teaching, under constant supervision and contact of the teacher. As a result, there is much barren superfluity of academic knowledge that sticks to the students as mere objective layer of decoration without any harmony between the basic understanding of life and actual living. This duplicity encouraged by modern education is responsible for much that is unpleasant and suicidal.

Science of Yoga, by SHRI YOGENDRA

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YOGA AS AN ANTITOXIC MEASURE

by RIOGRANDINA DEL'DUCA*

I AM now 34 years old, married and mother of four children. When I was 26 years old and seven months pregnant for my second child I started feeling strong pains in my spinal column. It was obvious that they were caused by my pregnancy. A few months later, I had some X-rays taken of the sacro-lumbar column. The results: lumbarization of the third vertebra. When I had the baby, I started to feel great pain in my left leg. But as the pains continued very strong and had the same effect as rheumatism and, after having tried several medicines without getting better, I had a series of profound radiotherapy applications, on medical advice. As a result of these application, I suffered macrocitica anaemia, with a deficiency of 4,700.000 globules.

I started having very strong headaches, but as time went by I noticed that when I felt the pain in the column and it went away due to medicine taken, I began feeling pins and needles in my head, at the base of the skull, and around the temples.

Three years went by, and I was expecting my third child. Up to the fifth month of pregnancy, everything was normal. From then on the pains in the spine and the headaches started again with increasing intensity.

A few months after the baby was born, I began a new treatment and started using a belt to enable me to walk normally and steadily. I was bandaged up and was completely immobile. I have no idea of the large quantity of analgesic sedatives and even drugs that I took. With my last pregnancy, after five years, I became worse. I felt myself useless. After this pregnancy, when I could hardly walk because I

* This report has been submitted by a lady student of the Yoga Education Centre of Rio de Janeiro, Brazil conducted by Prof. Jean-Pierre Bastiou, a certified trained yoga teacher of this Institute.

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had no strength to stand up, there was no sign of getting better even after treatment. Some of my movements were already hindered. I couldn't bend and if I knelt I couldn't get up by myself. I couldn't stretch my arms especially if I were standing. I couldn't get down for whenever I did so I felt a headache that I was completely dizzy. The headaches I now felt came in crisis, and lasted longer, sometimes as much as 72 hours or more. I started feeling a very strong pain around the spleen and I could hardly bear the belt. Everything I ate made me feel ill, and I started vomiting. I had headaches even when I was asleep and several times I woke up feeling as if I had been hit by something.

I felt that my *organism was intoxicated*, everything altered, and I couldn't control my nerves. Dr. Akerman, after giving me "eletrencefalogramo" told me to go and see Prof. Jean-Pierre Bastiou, to practice Yoga.

I started Yoga on 18th November 1964, after suffering a whole week of severe headaches. Within a few days of starting the practices, I felt more reaction right through my body than any other medicine had effected. I had almost immediate relief, and my head seemed cleared. At first, I had a little trouble in doing the practice, but little by little I got used to them and today after exactly six months of yoga practice, I feel another person. I have felt nothing else in my spinal column and have had no more headaches. My resistance is now much stronger than before, and I feel so calm, a feeling I had long forgotten. I have recovered the serenity that I lost a long time ago. I feel better every day.

THE KNOW-LITTLES

DOCTORS pour drugs of which they know little, to cure diseases of which they know less, into human beings of which they *know nothing*.

VOLTAIRE

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THE FOUR SIDDHAS

It was after Śiva had cursed Matsyendra for his secretly listening to the conversation between him and Gaurī that Śiva left for mount Kailās and lived there. Gaurī approached him several times here, with a request that the siddhas like Matsyendra should be asked to marry and enlarge the siddha community. Śiva explained to her how in case of the siddhas, Cupid was ineffective to arouse passion.

Gaurī was not satisfied. How could the siddhas, in human form, defy the deep-seated sex instinct? She challenged Śiva to allow her test his statement. Śiva consented. The four siddhas were meditating at that time; one in the North—Hāḍipā, one in the South—Kānapā, Gorakṣa in the West and Mīna in the East. Through the power of Śiva, the four siddhas were brought in the presence of Gaurī.

Gaurī in the form of Bhuwanamohinī, "the enticer", served them herself delicious food. No sooner did the siddhas behold the glamorous enticer than they were lost in her perfect beauty. Mīna dreamt of spending amorous night with her. No sooner the thought arose in Mīna's mind than Gaurī cursed Mīna to lose his great yoga knowledge while sporting with the sixteen hundred beauties of Kadali.

Such was also the fate of other siddhas who were unable to control their feelings in the presence of the bewitching form of Gaurī. But Gorakṣa thought "Were only such a perfect lady to be my mother, how happy I would be to be fondled and nourished by her?" Gaurī was satisfied with the statement of Siva, on hearing this. She blessed Gorakṣa.

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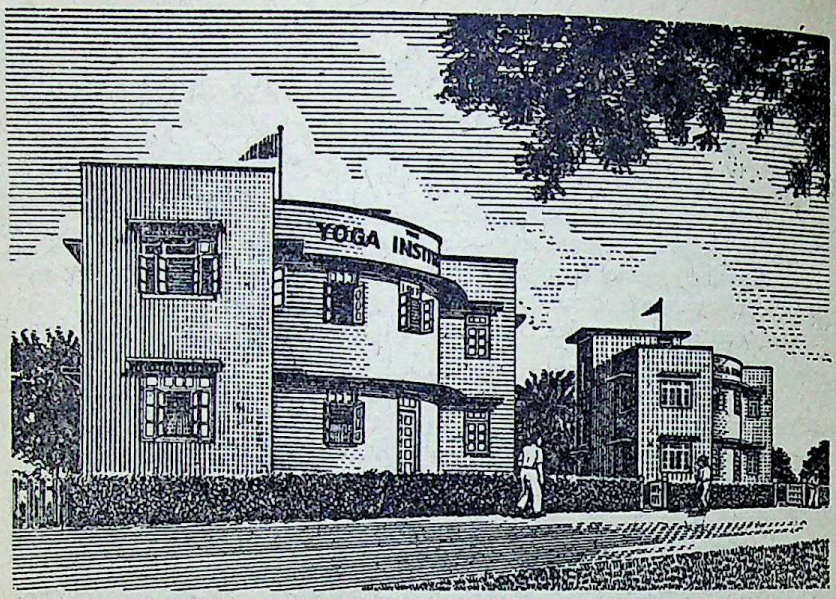

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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JOURNAL OF THE YOGA INSTITUTE

पुस्तकालय गुरुकुल काँगड़ी

VOLUME XI DECEMBER 1965 NUMBER 5

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Volume begins in August and is Published on the 20th of each month

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YOGA

THE MONTHLY JOURNAL OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

Editor : Jayadeva Yogendra, M.A., Ph.D.

VOL. XI, 5 DECEMBER 1965

THE CHANGING IMAGE OF YOGA

by SHRI YOGENDRA

BECAUSE of the mercurial mind of man, images of the fundamental truths and facts take on different forms at different stages in the history of mankind. And, while it is desirable that, in this processs, the true facts and the fundamental truths should not change, it has unfortunately so happened that with the passage of time and with many minds interpreting these, even the facts and truths have become perverse and dubious in the minds of man. A stage in history has now been reached where even sublimity has been reduced to ridicule. This change in the presentation of what-once-was is a common phenomenon, and Yoga has not been able to escape such retribution with the passage of time—five thousand years or more—due to the mercurial mind of man.

The changes in the original image occur also because of the change in thinking, need and circumstances at every stage of religious, philosophical, historical, sociological, political, industrial and what else in the life of man. For example, in the case of religion, the symbolization which grew out of its truths has become so distorted that one does not know whether what is now referred to as religion is genuine religion. In fact, such an incarnation turns out to be nothing else but mere formalities and rituals—sometimes in direct conflict with the origin. So also does the projection of democracy get blurred when the good of a ruling few supersedes the interest of many. As a result, the image of religion as the dispenser of truths has been ejected by the rising commission of science which has taken over as the agonist of truths.

Yoga has also suffered this common fate and what therefore is now called Yoga is often what *Yoga is not.* The original mythological personification of Yoga rested on something

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primordial inherent as the infinite knowledge with the First Being who evolved this universe. This image later included the gods and goddesses whose knowledge and practice of Yoga made them what they adumbrate. This agentship of Yoga associated with divine beings was later supplemented with the spiritual and metaphysical quintessence of what may be regarded as the highest achievement of life. The identity of Yoga thus became rooted in extramundane thinking, meditation and highest attainments. The mystic paragon however got further bedevilled by the magical and miracle-mongering.

Hazy as such a personification was, an attempt to present a firm and integral image of the total yoga-content—including even the physical—was made by Patañjali. Here Yoga stood as the redeemer of all human sufferings (*bhavatāpena taptānām yogohi paramauṣadhihi*). It embodied the birth of a science that is to bestow upon man all that is best in health, happiness, peace and freedom. But because of the references—which might have been injected later—to supernatural powers which follow in the evolution of man through Yoga, the fixation of miracles and the impossible seized the popular mind.

The metaphysical Yoga and its applied methods thus found place in almost everything but more so in all extremes. Consequently, the popular notions of Yoga and the yogin ranged from burying underground to flying in the air, from digesting poisons to living on nothing, from leaving the body at will to living for ever, from meditation to union with God, from immunity against cause and effect to eternal liberation and so forth. In fact, there is no limit to such vague representations when it comes to Yoga because even a gymnast is now a yogin, a Nature Cure practitioner is also a yogin so is the allopath and all such who have become advisers on Yoga to the Government of India. Such changing and confusing distortion of Yoga is a great obstacle in the progress of the subject either at the individual, social or governmental level. It is essential, therefore, that the true image of Yoga as a redeemer of human sufferings should be firstly reinstated at the ideological level to be simultaneously reinforced by the application of its technology through the media of those who are experts not only with one of these but with both—the ideology and technology of Yoga.

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अथ सूर्यभेदनम्

आसने[1] सुखदे योगी[2] बद्ध्वा[3] चैवासनं ततः ।
दक्षनाड्या[4] समाकृष्य बहिःस्थं पवनं शनैः ॥ ४८ ॥
आकेशादानखाग्राच्च[5] निरोधावधि[6] कुंभयेत्[7] ।
ततः शनैः सव्यनाड्या[8] रेचयेत्पवनं पुनः ॥ ४९ ॥

BEING seated in a comfortable posture, having gained fixity with the muscular controls, and having drawn in external air through the right nostril *in a relaxed manner*, kumbhaka should be maintained to the limit of retention reaching upto the tip of the nails and the hair. Then, again, air should be breathed out from the left nostril *gently*.

NOTE: Elaborate notes on these two stanzas are available in the different commentaries and some works. We shall deal with quotations from *Kurma Purāṇa* etc. later. Many āsanas are suggested for practice of kumbhaka though Siddha is preferred. The right nostril is Piṅgalā.

Brahmānanda recommends extreme effort in holding of the inhaled air which is represented by reaching upto the tips of nails and hair. The commentator himself tries to dispel a doubt about the danger of such rigorous retention raised in the *Purāṇas* by quoting from one of them. "Prāṇa controlled by vigorous means is lost from the body and, in turn, causes breakdown and disease. The practices should be done gradually and as per directions. Prāṇa controlled and regulated in this manner leads to stability." The commentator accepts control of Prāṇa *gradually* but recommends the holding of the breath sufficiently long. He goes so far as to say that kumbhaka done with great efforts results in greater results. Kumbhaka done feebly leads to poor benefit. However, he concedes that the practical experience of the yogin is the best guide. Pūraka, according to him, may be done gently or vigorously but *Recaka should be done gently* for fear of loss of strength. Sūryabhedana and Anulomaviloma are described in *Yoga Personal Hygiene* Vol. I., p. 39 and *Yoga*, Journal of the Yoga Institute, Vol. III, 19-20.

There are many important technological points involved in this apparently simple prāṇāyāma. Any smallest mistake is likely to lead not only to no useful purpose but may even do positive harm—especially to the interrelated activities of the brain and the nervous system and to a lesser extent to other vital organs. The taking of air *in a relaxed manner* is complicated with many neuromuscular details affecting the respiratory process at its physiological and psychological levels. An initiate is quite un-

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likely to understand the importance of this caution unless the yoga teacher has been able to make the student *experience* this particular state called 'the relaxed manner'.

The holding of kumbhaka to *the limit of retention* which varies with each individual is a snag which determines the making or unmaking of the future of the yoga student. The student is not likely to know the limit before he crosses it when the danger becomes felt. Before the limit, his enthusiasm and blind faith will goad him to hold on so long as he is conscious. Although Nature protects the practitioner from further damage by temporary acting as a silencer by depriving him of the control over the body and mind just at the critical time of reaching the limit, the margin of safety remains so minimal that the culmination of end-result passes out of his control.

Also when the crestload capacity is exceeded, *recaka* could not be *gentle;* it is always forced under such circumstances when the danger of lesion to the vital organs is imminent or is in process. If the previous warning by the same authorities is to be believed, it is imperative that this practice is precluded to those who have not mastered the various purificatory processes to remove all traces of toxicity from the various systems including the nervous. A Case History of misadventure in such prāṇāyāma is available in *Yoga*, the journal of The Yoga Institute, Vol. V, ii, pp. 4 ff.

There are two susceptible aspects of kumbhaka. Firstly, one may, out of fear, retain the breath for such little time as not to receive the full benefit of the practice. Secondly, he might retain it so long that instead of deriving benefit from it, he may do harm to himself. Who is to be the judge? The yoga teacher is responsible for training his student in such manner and with such graded technique as to make the student safe from both these uncertainties ; but the student himself must not undertake such kumbhakas without the direct guidance of the teacher and see to it that the first few weeks of this practice is undertaken *only in the presence of the teacher.* Being in two minds, the commentator himself tries to distinguish *prāṇāyāma* (*i*) as an act of respiration from (*ii*) the discipline of *prāṇa.*

1. सुखदं is the reading of B_1 and B_2.
2. योगो is the reading in B_1 and B_2.
3. बद्ध वज्रासनं is B_3, while बध्वा वज्रासनं is the reading of B_1 and B_2.
4. बहिस्छं is in B_3 and बहिस्तं in B_1 and B_2.
5. B_1, B_2 and B_3 read आकेशाग्रंनखाग्रं च.
6. शिरोंघावधि is the reading of B_3.
7. कुंभक: is the reading of B_1 and B_2, while कुंभकं is of B_3.
8. शनै: is the reading in P_1, P_2 and P_3.

(To be Continued)

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FIVE STATES OF CITTA

by RAM UGRA MISHRA

"THE result of yoga study is described in the work of Patañjali and in *Vyāsabhāṣya* at various places, and it will be summarily dealt with in the introduction of the second sūtra. The second sūtra will be taken up, being chiefly dealing with the definition of Yoga.

The doubt that '*Yuj* in the sense of samādhi' is a well known definition and that there is no need for another definition of Yoga is refuted first, because that would include such things under the definition as ought not to come under it. "Yoga is Samādhi. And Yoga, which is complete control of mental fluctuations, is the characteristic of all states of personality complex" etc. Here *yuj* in the sense of samādhi, as well known in instruction, is the complete control of mental fluctuations. This (characteristic) is common to all states such as *Kṣipta* etc. to be described. It is a natural character of the personality complex just as fluidity is of water.

The quality of control of fluctuations is extended to all other unmentioned states also, since some control is found even in a distracted condition. What are those states of personality complex? "*Kṣipta*, *Mūḍha*, *Vikṣipta*, *Ekāgra* and *Niruddha* are the states of personality complex", according to Vyāsa.

Kṣipta is the wandering state vegetating through rajas (energy) at the sense perception level; *Mūḍha* is the dull and confused state, dormant in sleep condition through inertia (*tamas*); while different from Kṣipta or wandering is the state of occasional steadiness which though, through preponderance of the pure (*sattva*), becomes one-pointed yet is possessed of other matters at intervals due to *rajas* (energy). *Ekāgra* or one-pointed personality complex is one in which the tip of the flame of Citta is fixed on one object only. For a predetermined times to be mentioned, the personality complex is fixed — thanks to its extreme purity — without wavering, like a lamp in a place protected from breeze. Even though there is some one-pointedness in Kṣipta and the three other states, these remain excluded (for our purpose).

Yogavārttika

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IMPRESSIONS ABOUT YOGA CENTRES IN SOUTH INDIA

by M. E. MENASHY

THE picture in Madras is somewhat brighter and the range and variety of the approaches to Yoga much richer, though the integral approach is still rare.

Foremost we find here two of the famous ashrams in India, enjoying also world renown, in each of which I had the great pleasure and privilege of spending a week and absorbing its spiritual atmosphere. These are Aurobindo and Ramana Ashrams. They have both been founded by Yogi saints whose teachings of differing philosophies have influenced and ennobled thousands of lives and whose examples of living will keep forever burning bright the torch of India's ancient and unique tradition of spirituality. But, the teachings, being of a subtle and abstract nature not involving practical concrete steps as in the traditional Yoga techniques, are not fully comprehended on the highest level except by a rare few because of the absence—after the passing away of the Gurus-of any direct exposition of the teachings, in the ashrams. So, there is a possibility of Aurobindo's Yoga through worldliness lapsing into just worldliness with many, while Ramana Maharshi's highly abstract Yoga through self-enquiry resulting into the other extreme of dissociation from all worldliness and a life of inaction with a number of disciples. This could be a natural consequence when the disciple's comprehension of lofty teachings is restricted only to his individual efforts to theoretically understand the depths and roots of the teachings through the mere reading of the writings.

Quite an unusual feature I observed in Aurobindo Ashram was that in spite of Aurobindo's great emphasis on the perfection of the body as a first step to his Yoga and the very highly organised, intensive and comprehensive system of modern physical education imparted to all students and inmates of the Ashram under an able Director, with whom I had intimate discussions, strangely enough, it was not thought fit to introduce the Yoga system of physical education as a regular feature by the authorities.

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Two days in an ashram running on Bhakti lines in Madras served as a good illustration of what form and extent the worship of the Guru can take and how a good thing—the reverence for the Guru or teacher, which is a noble Indian tradition from ancient times—can be carried too far. For, besides all direct disciples and followers doing intensive obeisance at his living feet and even placing flowers there, which a learned acquaintance I met there considered highly objectionable, worship was also offered to two of his statues there. Various claims of the public fixing his age to be anywhere between 120 to 160 years (for the Swami gives no information about his own self of any kind) acts as a big attraction-factor to his followers, as also the fact that he looks very well even for a man of 70. Though he is also known to be a man of Jnana or higher learning and wisdom he imparts no teachings of any kind to his followers except to act as a spiritual guide and support by his mere presence and by the Kirtans and Bhajans (hymns and devotional music) which are conducted regularly in his presence twice daily.

I would refer here to a representative modern centre of Yoga. This is a Yoga Rehabilitation Clinic whose founder-director combines deep faith in the Sathaguru, religious zeal, knowledge of some Yoga techniques together with training in modern orthopaedics and physiotherapy. After more than two days of his hospitality and observations of his working methods, my impression is that he is still in the stage of finding a perfect blend of yoga therapy in spite of a set of modern instruments and a panel of allopathic consultants. Perhaps the same could also be said of many such clinics combining Yoga with modern therapy methods.

We next visit a veteran of wide experience and knowledge of a great variety of Yoga asanas—traditional and non-traditional—and some form of pranayama. He has a large number of disciples who have been carrying on his teachings, tradition and methods in different local places. Whilst his full syllabus comprises of well over a hundred postures and a few pranayamas whereby he also treats diseases, he believes that the higher practices of concentration and meditation are

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not suitable for the masses under modern conditions. His approach therefore cannot be described as integral but mostly oriented towards maintenance of daily health and cure of diseases.

We must not forget to meet another person not only well posted in philosophy, the Scriptures and the Shastras on which he delivers lectures and discourses but who is also a Jack of all Yoga trades. He runs a large number of Correspondence Courses for all and sundry but with preference for foreigners, on every aspect of Yoga or those connected with it. One such *Lessons on Yogic Treatment* claims to supply complete instructions on and for each disease only for Rs. 7.50.

Such are the great number of Ashrams, big and small, the two most prominent of which have been previously mentioned, which are scattered all over South India some of which help to keep alive the ancient spiritual and cultural tradition of India through the living contacts with the teachings of their Gurus. The more genuine among these serve to spiritually elevate and bring solace to the masses and sometimes, even guide the earnest few towards Self-realisation. Such Ashrams generally function either on Bhakti (Religious Devotion) or Jnana (Higher Wisdom and Discrimination) lines or both. These also rarely have the integral approach and are more oriented towards non-worldliness and towards the religious, philosophical or mystic aspects. Most of these do not practise or teach actual concrete Yoga techniques but achieve their goals through a change of values, attitudes and ways of thinking and knowledge through book study which procedure is less certain and fruitful of highest results except for a few rare souls.

One such ashram now comes to mind where the Guru who is a Paramahansa of spiritual attainments, pious and Sattwic disposition conducts Bhajans, Kirtans, Japa, feeding of the poor on certain days. For the more earnest Truth Seekers he imparts guidance towards Self-Realisation through Dharana, Dhyana and Samadhi (only the last three steps of the 8-Fold Path). He is extremely lean and weak and suffering from asthma and pronounced constipation. After we reached a certain intimacy of discussions he requested

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me to offer him practical guidance for the correction of his condition through Yogic practices. However, I must add that in spite of the neglect of his body and his very poor condition he was in a blissfully unconcerned state about his physical state.

The above differing approaches to Yoga and patterns of teachings in Andhra and Madras States merely repeat themselves also in Mysore and Kerala with but slight modifications or changes in emphasis. However, a few words may be said of only the most prominent centres in these States.

In Mysore State, is a centre in Bangalore run by a veteran who has done much work in popularising Yoga physical culture since 45 years. Starting with lecture tours on Yoga and then some teaching and writing a number of books on Yoga in Tamil and English, and also poetical and musical compositions and Keerthanams, after his ascendancy into the higher states of Bhakti and Raja Yoga, he finally founded what appears to be a Yogic Therapy Centre in 1947 both for indoor and outdoor patients. Though the approach here is not any different from the above mentioned, the quality of the work and service to Yoga is of a good order.

Most notable in Kerala, is an Institute whose Director has introduced a good deal of originality in his regular Yoga Syllabus of teaching, Asanas and atleast an equal or more emphasis on Pranayama, which is a stimulating change from the usual stereotyped almost-only-Yogasana syllabii of most centres. He also conducts special massage, using leg and foot movements and pressures, instead of the hands, for those in need. A Yoga Clinic is also run by him, handling a fair number of patients, using Yogic methods often combined with massage, partial or general, and when found very necessary, Ayurvedic medicines. He may impart his knowledge of higher Pranayama and Meditative practices to only those exceptionally qualified few.

There are also individual Yogis I met some of whom are interesting personalities, but who are not running regular teaching centres and therefore again do not come within our scope here—Yogis living alone in caves on top of a mou-

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ntain famous for its Ayurvedic herbs, a Yogi with some clairvoyant powers, another mind-reader-cum-astrologer and one colourful saint who commands a large following that believe in his powers of performing miracles and flock to wait for hours for his darshan, etc. Exceptional and outstanding among these is a modern versatile Yogi—a linguist, poet, tireless lecturer and prolific author of more than 300 published books and cupboards-full of yet unpublished papers. He is a true world citizen and cosmopolite and a dedicated missionary of Yoga and spirituality, spreading the message of one God and one divinised humanity in his teaching centre. In a public function, of which we were both guest speakers, I remember his youthful spirit belieing his nearly 70 years, when, after his lecture he was eager as a youth to take off his clothes and personally demonstrate some Yogic practices. His higher plane of thinking and living do not make him consider Asanas and Pranayama as not worth his time and effort to practice himself or even to demonstrate.

We could observe from all the above, that most of the various Yoga centres could be divided into two Categories veering round two extremes : (1) Those that have (*a*) the devotional or religious approach (Bhakti) or (*b*) the Philosophical or Wisdom and Higher Discrimination (Jnana) approach or a combination of both aspects. (2) Those that have the physical approach or the "Yoga for Health and Therapy" Centres. The latter form the great majority, spread throughout the country, and in themselves have so many bewildering variations in their approaches and teachings. Many of these lack even the mental approach and its direct relation to the health problem. That Yoga is a science involving the control of the mind and a way of living is almost forgotten.

(To be continued)

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YOGA PSYCHOLOGY

Philosophical Essays by Dr. Surendranath Dasgupta, University of Calcutta. 1941.

SELF is not an object of psychological study. Though each mental state shows itself being associated with some notion of ego or "I", this self or "I" actually forms a part of the act of cognition. "Our notion of 'mine' is no simple homogenous and fixed element, but varies largely with the variety of experiences with which we have to deal. The notion of 'mine' thus does not point to the experience of a permanent self in consciousness but to the existence of a separate category of egohood which represents a confused mass of feelings having its root far into the depths of the subconscious elements of our nature."

Mind is thus a product of feelings—"a melted mass of feeling stuff". Feeling, willing and knowing are not different mental functions as in modern psychology. Guided by an inherent purpose, these feelings make possible experience. Mental impressions and experience once felt are not lost. The semi-effaced mental states determine the mode and nature of subsequent behaviour.

Our normal mental process of perception, inference, belief, of illusory knowledge, of imagination etc. is a result of subsconscious potencies and influx of sensations.

Having realised the nature of our so-called mind, Yoga works for understanding the Self which gives a sense of permanence and meaning to experience. For this, control of our external behaviour as well as inner thinking becomes necessary. The conscious process is trained till the right moral conditioning becomes available.

In their quest of understanding oneself, the yogin (1) consciously controls the fluctuating mind, (2) to experience a new grade of knowledge (3) culminating in self-realisation.

Speaking about this non-conceptual knowledge, Dasgupta says:—"The prajña impressions tend to loosen the mind from the self. They respresent a different dimension of

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knowledge completely foreign to phenomenal knowledge. We can never recall the knowledge gained by prajña in our normal consciousness for it is opposed to the latter and the former can never be translated in terms of the latter. This new dimension of knowledge is thus said to supersede scientific knowledge and not to supplement it. We should also remember that this prajña knowledge has nothing to do with telepathy, dual or multiple personality or the like, which are all but varieties of phenomenal knowledge.

"If we do not believe the testimony of the yogin, there is probably no way for us either to prove or disprove its reality."

It may be pointed out that prajña-consciousness *inter alia* the highest intellection in a pan-ultimate stage of Yoga has yet to be superseded before *kaivalya*, according to Shri Yogendrajī.

YOU MUST LIVE

If you are not feeling well, you should see a doctor, because he must live. And when the doctor gives you a prescription, have it filled, because the druggist must live. But, when you get the medicine, don't take it because *you must live*, too!

Podarite

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AT THE INSTITUTE

SURVEY of Yoga Centres by personal visits to over two hundred of these, throughout India, by the trained personnel; establishment and working of a pathological and biochemical laboratory; special yoga training to about two dozen persons, besides practical teaching of yoga to over three hundred men and women; treatment of over hundred and thirty ailing persons; forty weekly lectures by Shri Yogendrajī; organising of a welfare wing with regular daily activities over and above that of Civil Defence, First Aid training etc., Children Wing with average daily attendance of sixty children; besides conducting monthly journal, continuing of academic research, publications, social gatherings etc. are among the various activities at the Institute during the year.

So far research work—besides that of the survey project of yoga centres and establishment of pathology laboratory—the Institute is ready with a symposium *Yoga in Modern Life* containing an important thesis on *socialising yoga* by Shrī Yogendrajī and a lengthy survey of yoga content by Dr. Jayadeva. *Yoga Vārttika* on Patañjali is being translated for the first time in the *Journal*. One of the staff member was appointed on the Board of Advisers of an Indian University, and a few States have asked for plan as how to conduct yoga activity. A teacher-trainee is planning intensive educational research, while a research article on *Emotion, Mysticism and Yoga* appeared in the *Prof. Velenkar Commemoration Volume*, and another on radiological study of institutional Prāṇāyāma by Dr. Kurulkar is on its way.

In a review entitled YOGA AND PSYCHIATRY appearing in the *Journal of Neuropsychiatry* and YOGA AND MENTAL HYGIENE vide the *American Journal of Psychotherapy*, references have been made to the activities and results of the Yoga Psychosomatic Hospital of this Institute. The Médicine—chef of the Hospital Psychiatrique in France, the In-Charge of the State Hospital in Bulgaria, besides the President of the International Association of Psychosomatic Medical Practitioners have praised the work of this Institute and are applying the technics so far available in the publications

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YOGA PSYCHOSOMATIC HOSPITAL

MEDICAL REPORT 1964-65

Name of Diseases	Number of persons	Favourable Response	Result not Satisfactory
Albuminuria	1	—	1
Anxiety-Neurosis	1	1	—
Arthritis	1	—	1
Asthma	9	9	—
Backache	4	4	—
Cattarh	18	15	3
Colitis	4	2	2
Constipation, chronic	5	3	2
Deafness, conduction	1	1	—
Diabetes	6	5	1
Dysentry, amebic	6	5	1
Eosinophilia	2	1	1
Gastritis	6	6	—
General debility	4	4	—
Headache	3	2	1
Hyperacidity	3	3	—
Hypertension	4	2	2
Insomia	2	2	—
Leukocytosis	1	1	—
Myopia	1	1	—
Neurasthenia	13	8	5
Obesity	15	14	1
Pharyngitis	1	1	—
Rheumatism	3	2	1
Sinusitis	5	5	—
Spondylosis	3	1	2
T. B. (Lung)	3	3	—
Tachycardia	1	1	
Underweight	4	2	2
Writer's cramps	1	1	—
TOTAL: (Men 104+Women 27)	131	105 (80·2%)	26 (19·8%)

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of this Institute. This does not represent even 1% of the total volume of medical research contemplated by the Institute hampered for lack of adequate facilities which the Government has to this date failed to provide.

A seminar on publicity, discussion and study meetings on 'popularising yoga' were some of the other activities attended by many.

In the P. C. Y. course ten persons and in T. T. I. Y. five new, together with seven old, were trained—one being a foreigner. New yoga centres at Parle Kelvani Mandal, and Commerce College, Parleswar Society, Poddar Medical College, Goregaon, and at Sarvodaya Balika Vidyalaya were opened. Special yoga exhibitions and programmes were arranged at B. L. Ruia Hindi High School.

Lectures and visits by the founder on special invitation to Indian Institute of Technology and Sarvodaya Balika Vidyalaya were arranged when social functions were organised. Dr. Jayadeva spoke at the Lion Club of Kurla and again at the Lion Club of Andheri and also at the Poddar Medical College.

The Institute was invited by the U. P. Government for advice and was approached for assistance by publishers of *Occult Digest*, National Book Trust, and exhibitions of Scientific and Technical publications.

The Welfare Wing of the Institute organised six educational film shows, besides socials on Republic Day, Holy, and Independence day etc., besides regular meetings every week in the cause of civic and social matters. A Maharashtra Government 'Civil Defence Post' training is being largely attended. The Children Wing is daily attended by neighbourhood children and several educational and cultural items were put up by them.

The Institute itself organised three social gatherings, one a new experiment on Recreational Club which was attended by more than one thousand persons.

(To be continued)

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OLD HABITS DIE HARD

MATSYENDRANATHA was temporarily lost to Yoga because of his excessive indulgence in material life. Gorakṣanātha, his pupil, after great efforts, succeeded in retrieving his own teacher Matsyendra to the cause of Yoga. Matsyendra during his enjoyments in Kadali had married Maṅgalā and lived in the company of many women. He had two sons during this period.

In the end, as is well known, Gorakṣa, enlightened Matsyendra of his true role and persuaded him, together with his two sons, to disentangle themselves from Kadali. Matsyendra though conscious of his yogic character was unable to curb his material interest. He was not able to resist the lure of gold and ornaments. Even during his departure from Kadali together with his sons and pupil, Matsyendra treasured material possessions.

Gorakṣa was naturally perturbed. On the way, while approaching a mountain, Gorakṣa—through his yoga power—performed a miracle. By merely sprinkling of water from his water container, he turned the mountain into gold. Matsyendra was struck by his pupil's power. The moral of Gorakṣa's act was not lost on Matsyendra. He immediately removed all his ornaments and possessions and cast them into a river. However, Gorakṣa, found again, after a time, a hankering after material objects grow in Matsyendra. He therefore repeated his miracle by turning gold into stone and then to earth. This final act of Gorakṣa brought home to Matsyendra the worthlessness of material possessions.

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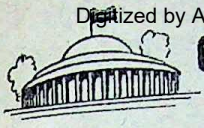

GOVERNMENT VIS-A-VIS YOGA

YOGA exponents—with a desire to popularise the subject of Yoga—have approached, in the past, the State and Central Governments for aid. This was, of course, different from such times as when a Alexander the Great deputed, on his own, Onesicritus to learn Yoga or when the plunderer from Ghaznavi became awed by the yogis and bequeathed royal protection to the yoga settlements.

To gain Government patronage, individual yogis have now to go all their way to New Delhi to please the political heads of Government as well as the arrant bureaucratic administration. This involves personal meetings leading to considerable wastage of time and money, besides further waste in display of work of the centre—real and imaginary—having to be arranged during official visits. After such a visit, the dignitary recommends, as it were, putting the needs of the centre in form of a Proposal. This work involves for a yogi specialised and subtle study of physical culture, statistics, business management, economics etc. Such a proposal once submitted takes considerable time, energy, and influence to be passed unless one has a sponsor who knows how to pull the strings. Often amendments are suggested and the programme has to be fitted into some given mould—generally Physical Education and sports. It is only the lucky one who lives through to see his proposals passed. However, funds needed for such a work are not always easily forthcoming. There are many "*ifs*" and "*buts*" and many a slip betwixt the cup and the lip. This depends entirely on knowledge of working of the New Delhi secretariat.

So, while the yogin gets busy in invoking official patronage, his own activities as well as his Sadhana suffers. As it is often the case, the yogin is the one and all in his Ashrama. He has to divide his attention to seeking patronage, undertaking execution of proposals etc. The loss involved to the cause of Yoga thus is great. The work on the proposal that is at last sanctioned is done haphazardly for lack of several types of experiences—the least being yoga experience.

This is the story of official patronage to yogis in India. This is the story of Proposals in the past submitted by yogic centres including the one to establish a Board of Yoga Study after a Survey of the Yoga Centres. *(To be continued)*

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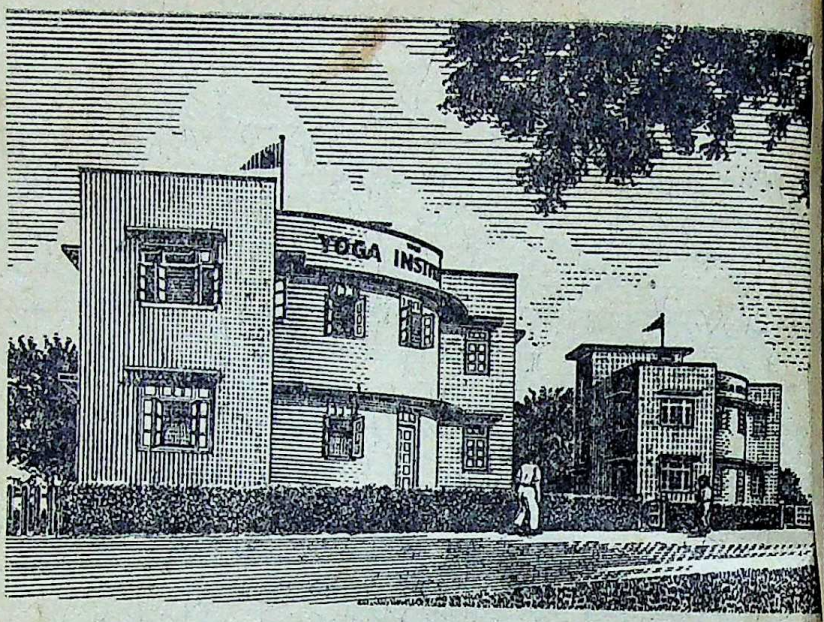

YOGA PSYCHOSOMATIC HOSPITAL

It is widely accepted that nearly 72% of the patients admitted in hospitals are psychosomatic cases requiring special treatment methods akin to yoga way of life and technique. It is referred to as "education in medical discipline." The psychosomatic hospital therefore is more educational than medical. It provides for institutionalisation of patients suffering from chronic functional disease often of a refractory nature in the atmosphere of an *āśrama* / *vihāra*-cum-hospital with emphasis on changing the patient's way of life.

With the foundation of The Yoga Institute in 1918 by Sh Yogendra, the first yoga psychosomatic hospital was pioneered by this oldest institute of scientific Yoga in India. For the first two years at Versova, three beds were provided for this project where 65% successful cures were recorded. In America, at Harriman, during the next four years, with twenty beds, 58% success was registered. During the last three decades nearly 3000 cases treated have shown that 74% cases have been successful. The demand for admission at this unique hospital for refractory cases is continually increasing. At present, the Institute at Santa Cruz, Bombay, has provision for twelve beds. The patients come not only from all parts of India but also from many foreign countries.

THE YOGA INSTITUTE Santa Cruz BOMBAY 55

Regd. No. B 9332

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Owner: The Yoga Institute, Bombay 55.
Published by Dr. Jayadeva Yogendra for The Yoga Institute, at The Yoga Institute, Santa Cruz, Bombay-55 and printed by him at The Examiner Press, Medows St., Bombay-1.

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